A U M

But there is another invisible eternal existence, higher, deeper, innermost; not like this life of sense, escaping sight, unchanging. This endures when all created things have passed away. This is the highest walk and very supreme abode.—**Bhagavad-Gita**, ch. 8.

Hear the secret of the wise. Be not anxious for subsistence; it is provided by the maker. When the child is born the mother's breasts flow with milk. He who hath clothed the birds with their bright plumage will also feed thee.—**Hitapodesa.**

THEOSOPHY

VOL. 1 SEPTEMBER, 1913 No. 11

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Where any article, or statement, has the author's name attached, he alone is responsible, and for those which are unsigned, the Editors will be accountable.

THEOSOPHY AND ORTHODOXY

THE question "What is Theosophy?" demands an answer from those who assume to be its exponents. No doubt it may be said that "Theosophy is untrammeled truth," but that leaves the door open to untrammeled lie, and some better reply than glittering generalities and assumptions is surely needed in a world that sorely needs direction.

There are a number of societies throughout the world who have adopted the name "Theosophical;" if this means anything it points to some common source or basis from which the inspiration for their existence was drawn, and that the name Theosophy stands for that basis.

There is then something in the way of definite promulgation which is recognized by all theosophical societies as Theosophy, and replies to the question should supply that common basis without which there could be no theosophical societies. In justice and fairness to the enquirer no other course should be taken.

Let us enquire first, "Who presented what is known as Theosophy to the Western world?" There is only one possible answer, it was H. P. Blavatsky; she founded the parent society and taught those who were its co-founders, as the records of the Movement show. Her lifetime was devoted to teaching, and writing Theosophy —as she named it. Those who have read and studied Her works cannot have failed to perceive the painstaking marshalling of evidences of the existence of *a body of knowledge,* in regard to which She was definite and explicit, and which She named Theosophy.

It is this information that enquirers need; not speculations, claims or assumptions on the part of alleged followers.

Some animadversion has been cast on those who hold to the above attitude, by terming them "orthodox" theosophists, and presenting in connection with the term the fact that H. P. B. "wrote strongly against the orthodoxies of the world built up around the literal following of somebody's written word." It is not well to be disturbed by what may seem to be a disparaging epithet, so we may enquire into the real meaning of the word "Orthodox." We know that there are orthodox Methodism, Presbyterianism, Catholicism & c., and if we consider what the word really means, we may be able to discover that orthodoxy in regard to any particular thing is simply the right or true understanding of the fundamental basis upon which that thing rests; for the word "Orthodox" is from the Greek "orthos" —upright, right, true; and "doxa"—opinion, understanding; in other words, holding the right or true understanding. In this sense orthodox Theosophists would be those who had a right and true understanding of Theosophy; may their number increase.

BLIND LEADERS OF THE BLIND

> The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science. It is offered to such as are willing to accept truth wherever it may be found, and to defend it. * * * It is meant to do even justice, and to speak the truth alike without malice or prejudice. But it shows neither mercy for enthroned error, nor reverence for usurped authority. * * * It calls for a restitution of borrowed robes, and the vindication of calumniated but glorious reputations. Toward no form of worship, no religious faith, no scientific hypothesis has its criticism been directed in any other spirit. Men and parties, sects and schools are but the mere ephemera of the world's day. TRUTH, high seated upon its rock of adamant, is alone eternal and supreme. * * *
>
> Our work, then, is a plea for the recognition of the * * * anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology.
>
> —*H. P. Blavatsky: Preface to "Isis Unveiled"*

THE foregoing words written by Madame Blavatsky in September, 1877, seem eminently appropriate to repeat here, as a text for what follows, for if She was a Messenger of TRUTH, "alone eternal and supreme," Her message is as vital today as it ever was, while on the other hand, if She belonged but to the "ephemera

of the world's day," there should be none so poor as to do Her reverence.

In the July, 1913, number of the *American Theosophist,* the leading article is by the Editor, and is entitled, "Theosophy Versus Theosophical Orthodoxy." As the *American Theosophist* is published by the American Section of "The Theosophical Society" of which Mrs. Annie Besant is president, and as Mr. A. P. Warrington, the editor of the magazine, is the General Secretary of the American Section, an official sanction goes with the article and makes it dangerous for the uninformed.

The society named has the largest and most widely-disseminated membership of any of the now numerous organizations which arrogate to themselves the title of "The Theosophical Society," each with its own claim to pre-eminence, each with its own "leader" and "successor" to Madame Blavatsky, each with its own emission of "messages from the Masters," each with its own "Initiates," its own special band of followers but all alike in this that each ignores all the others, each has substituted in study and in practice its own special "revelations" and "teachers;" each makes of its own organization its fetish, and sees no incongruity between its own attitude and actions and the "First Object" of that *Theosophical* Society which it professes to be.

It cannot be permitted, in duty to our fellow-students of all organizations and of none, and in vindication of a calumniated but glorious reputation, that usurped authority and enthroned error should go unchallenged. Mr. Warrington's article betrays:

(a) Gross ignorance of Theosophical teaching and history;

(b) perversion of fact that can only be deliberate or irresponsible;

(c) absurd logical fallacies.

(a) Has Mr. Warrington ever even *read,* let alone *studied, Isis Unveiled?* If not, what has he to say in extenuation of one who assumes to speak ex cathedra as a Theosophist, who says that her—H. P. B.'s—"place was that of the first herald of our great movement," and that "we accepted her message as true?" If, however, Mr. Warrington will say that he *has* even so much as read *Isis,* will he write another leading article for his magazine and give his understanding of the meaning and implication of the *Preface* to *Isis;* of the First Chapter of Volume 1; of the Twelfth Chapter of Volume II; of the numerous and approving references to, comments on and citations from Hindu and Buddhist scriptures, and almost numberless Eastern and Western Sages and philosophers, all of whom were believers in and teachers of reincarnation?

Yet Mr. Warrington's article says, "When *Isis Unveiled* was written, if she knew anything about reincarnation she showed considerable self-control in not mentioning it. Colonel Olcott thought she knew nothing of it."

From the internal evidence of *Isis,* as any student may know

who will study the work for himself at *first-hand,* H. P. B. *did* know about reincarnation and many other matters, some of which she wrote of clearly and plainly, others guardedly, others with fertile hints, and of others she spoke not at all, if we may "accept as true" her own definite statement. (S. D. I, *Introductory,* xvii, o. e.) If the students could not see that which she shewed plainly, it cannot be wondered at, however the judicious may grieve, that these students should be guilty of "wild and fanciful speculations" in which "many Theosophists and students of mysticism have indulged, during the last few years." (*Ibid, Preface,* viii.)

But the quotation given from Mr. Warrington's article shows the source of his statement. That source is H. S. Olcott, not any knowledge either on Colonel Olcott's part or Mr. Warrington's, of what H. P. B. knew, or taught, or any but jaundiced knowledge of theosophical history. It is merely their opinion, and their powers of deduction are not such as would encourage any student of H. P. B.'s writings to view them otherwise than with compassionate tolerance.

Col. Olcott's statements in regard to H. P. B.'s knowledge of reincarnation at the time *Isis* was written—1875-1877—may be found in the article, "Old Diary Leaves," in the *Theosophist* of Adyar for August, 1893. There, Colonel Olcott does not merely indicate his precious opinion that H. P. B. knew nothing of reincarnation during that period, but that the Mahatma who visited him at that time knew nothing of it also! In the same article Col. Olcott affirms on one page that reincarnation was not to be found in the first two volumes of the *Theosophist,* but only appears in the third, and on the very next page naively states that "H. P. B.'s first published declaration that Re-incarnation was an element in Theosophical belief occurs in the leading article of the first number ever issued of the *Theosophist* ('What is Theosophy?' Vol. I, p. 3, October, 1879)." Incredible as this may appear, it is the fact, and all students may prove it for themselves. The entire article, the whole series of "Old Diary Leaves," in fact, teems with evidences of a wealth of opportunity to learn, and an almost entire lack of ability to assimilate, on the part of Colonel Olcott. It is the explanation of the absurd incongruities in his statements of fact and in his deductions therefrom, as well as of the pitiable shoals of action and idea on which he so often stranded. His devotion earned him a great reward; his vanity led him and others far afield. H. P. B. warned of this very thing in her Letter to the American Convention of 1891—a letter read to the Convention by *Annie Besant,* by the way—in these words:

> *Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock's feathers of devotion and altruistic work."*

And Colonel Olcott himself received *his* warnings in a Letter to him from the Master K. H., some extracts from which are re-

printed in this number of "THEOSOPHY." This letter was written in the early Fall of 1888. It serves to define the status of H. P. B., as well as a laying down of lines for us all in many ways. Colonel Olcott never published the text of this Letter in his "Old Diary Leaves" and passes it with scant reference, while his life and his writings show how he failed to profit by the admonitions from the Master, and his long association with H. P. B.

Mr. Warrington's article shows the same trend of effort, the same mental and moral ineptitude manifested in the writings of A. P. Sinnett and Mrs. Annie Besant—to speak for the present only of the particular "The Theosophical Society" to which they all belong, and to which their devotion runs, rather than to Theosophy or its Messengers.

The Sinnett type of sophistry was discussed by Mr. Judge in an article entitled, "H. P. B. was not deserted by Masters," which was reprinted in the May number of "THEOSOPHY." Mrs. Besant's tangency can be easily seen on comparing her article, "The Theosophical Society and H. P. B.," written in 1890, and reprinted in the July number of "THEOSOPHY," with her numerous *later* pronunciamentos. Mr. Warrington's article under comment follows the same path of divagation.

This question of H. P. B.'s knowledge of and position regarding reincarnation was first raised more than 30 years ago, in *Light* of July 8, 1882, based on a quotation from an article in the *Theosophist* for June, 1882, entitled "Seeming Discrepancies." H. P. B. replied to the *Light* article in the *Theosophist* for August, 1882, under the caption, "'Isis Unveiled' and the 'Theosophist' on Reincarnation."

The same question was later raised in America, and in the *Path* for November, 1886, under the heading, "Theories about Reincarnation and Spirits," Madame Blavatsky went over the whole ground in a way that should have settled the question for all time to come for all who might read it and attach any credibility whatever to her truthfulness.

Finally, in May, 1891—the month of her passing—H. P. B., in an article in *Lucifer,* entitled, "My Books," discusses *Isis* amongst others of her writings. We quote one sentence:

> "Save the direct quotations and the many * * * misprints, errors and misquotations, and the general make-up of *Isis Unveiled,* for which I am in no way responsible, (a) every word of information found in this work or in my later writings, comes from the teachings of our Eastern Masters; and (b) that many a passage in these works has been written by me *under their dictation.*"

In the light of *Isis* itself, as well as of the several articles above cited, Mr. Warrington's belittling statements in regard to

H. P. B. show an ignorance of Theosophical teaching and history so gross as almost to be incredible.

(b) Mr. Warrington's article goes on to say "her place was that of the first herald of our great movement, and we accepted her message as true. Mrs. Besant's is that of the second, having been directly appointed by H. P. B. as her successor, and as long as she holds the position of leader her message is entitled to the same respectful acceptance. A part of H. P. B.'s message was in reality the announcement of the coming of an Avatar and she clearly felt that her work was the beginning of a campaign of education that would constitute a preparation for His advent. Although she may have believed from philosophic reasoning or other cause that He would not appear until the latter part of this century, certainly none but the literalist would see in this anything to make him believe that H. P. B., if she were living, would not now be advocating an earlier date."

H. P. B. made no claims for herself, but she *did* say, "It is above everything important to keep in mind that no Theosophical book acquires the least additional value from pretended authority." (S. D. I. *Introductory,* xix, o. e.)

Does Mr. Warrington accept H. P. B. as "herald" *because of her message,* or does he "accept her message as true" because she was the "herald?" If the latter, does the "place of herald" go by appointment, and if so, who "appointed" H. P. B., and how does he know it? If, however, he accepts H. P. B. as herald *because of her Message,* why does he speak of Mrs. Besant as having been "directly appointed by H. P. B. as her successor?" and why does he say that Mrs. Besant's message is "entitled to the same respectful acceptance"—"as long as she holds the position of leader?"

We have heard the story of this "appointment" before. Its origin is with Annie Besant herself. If she will deny it over her signature we will print her denial *and the evidence to the contrary* to refresh her memory, which sadly needs stimulus. Is Mr. Warrington aware of any evidence from *H. P. B. herself* to support his statement? If so, why not give it? If otherwise, why make the statement? Is Mr. Warrington also ignorant of that certain circular issued from 19, Avenue Road, Regent's Park, London, N. W., England, on May 27, 1891, and bearing the signature of *Annie Besant* herself along with fourteen others, wherein, among other matters, is the statement that *"Bro.* (W. Q.) *Judge attended as the representative of H. P. B.,"* and Annie Besant is mentioned as having been "appointed" by H. P. B. as "Chief *Secretary* * * * and *Recorder* of the Teachings" on April 1, 1891? As H. P. B. died between the dates of April 1, 1891, when this "appointment" was made, and May 27, 1891, when the meeting mentioned took place, what becomes of this "successor" legend, along with numerous other apocrypha?—of which more anon. If Mr. Warrington is ignorant of the above circular, we can assure him that *Annie Besant* is not.

And where is the evidence, *from H. P. B.,* that "a part of her work was in reality the announcement of the coming of an Avatar," etc? To the contrary, there are numerous consistent references

through H. P. B.'s writings to Cyclic Law and Cyclic Effort in the last quarter of each century. In addition to these, in a certain Preliminary Memorandum issued by H. P. B. she makes the specific statement:

> *"No Master of Wisdom from the East will himself appear or send anyone to Europe or America * * * until the year 1975."*

When one considers the *facts of record,* and contrasts them with the quoted statements from Mr. Warrington's article, and their implications, the only question that can arise is as to whether these and similar statements and implications of A. P. Sinnett, H. S. Olcott, Annie Besant, and others, are due to deliberate perversion or the mental irresponsibility of the catechumen.

(c) The May number of the *American Theosophist* contains on its front cover page a portrait of Madame Blavatsky, with this inscription beneath:

THE GREAT INITIATE OF
THE NINETEENTH CENTURY

Students ought to weigh well the absurd logical fallacies involved in statements of the character of Mr. Warrington's article, as well as in so much of the writings of Mr. Sinnett, Colonel Olcott, Mrs. Besant and others, one time students, who later posed as teachers and authorities. Thus we have H. P. B. presented as "the great Initiate of the nineteenth Century"—and ignorant of Reincarnation! H. P. B., the "first herald of our great movement," making a specific statement as to the time of the coming of the next "messenger"—but "nothing to make one believe" she would not now advocate "an earlier date if she were living!" H. P. B.'s message "accepted as true" and Mrs. Besant's flatly contradictory "message" also "entitled to the same respectful acceptance"—"as long as she holds the position of leader!"

What is the explanation of the mental and moral decadence into which have fallen so many one-time promising students of Theosophy? The answer is clear to any thoughtful and loyal student at all familiar with the record and writings of H. P. Blavatsky and William Q. Judge and with the history of the Theosophical Movement for the last thirty years.

The wanderers have forgotten the Source, have "spit back in the face of the Teacher," have departed from the "lines laid down," and are themselves the chief victims of their own mental and moral melanism. H. P. B. *knew the small old path and the pitfalls of the students.* Let students ponder Her Letters to the Several American Conventions; Her articles entitled "Practical Occultism," "Occultism Versus the Occult Arts," "The Theosophical Mahatmas," "The Future of the Theosophical Society," "Is Theosophy a Religion," and "Some Words on Daily Life." All these, and others, have been reprinted in former numbers of "THEOSOPHY." Students will thereby be able to detect the counterfeits, avoid the dangers and be in a position well and truly to help and teach others.

A MASTER'S LETTER

IN *Lucifer* for October, 1888, was printed some extracts from a Letter written a few weeks previously by the Master, K. H., to H. S. Olcott. The correctness of the extracts was certified to by Colonel Olcott himself. The ostensible occasion for the Letter was an "interference" by H. P. B. with the affairs of a Theosophical Society in Paris, where a bitter quarrel was going on. Col. Olcott resented both the "interference" of H. P. B. and the action taken by her. His attitude supplied the *mise en scene* for the Letter. Students of Theosophy may be able to read much within the words of the Letter if they are informed on theosophical history during the years that have intervened since the Letter was written.

Colonel Olcott's version of the Paris difficulties and his comments on H. P. B. in connection therewith, may be found in his article, "Old Diary Leaves," in the *Theosophist* for February, 1900. In that article he *makes no reference* to the Master's Letter and the tone and matter of his article shows the great gulf between the *Masters' views in regard to H. P. B.* and those of Colonel Olcott and others.

The extracts follow. (EDITORS.)

" * * * Misunderstandings have grown up between Fellows both in London and Paris which imperil the interests of the movement. You will be told that the chief originator of most, if not all of those disturbances is H. P. B. This is not so, though her presence in England has, of course, a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked and much to be blamed. * * * Observe your own case, for example * * *. But your revolt, good friend, against her 'infallibility'—as you once thought it—has gone too far, and you have been unjust to her, for which I am sorry. * * *

"Try to remove such misconceptions as you will find, by kind persuasion and an appeal to the feelings of loyalty to the cause of truth, if not to us. Make all these men feel that we have no favourites, nor affections for persons, but only for their good acts and Humanity as a whole. But we employ agents—the best available. Of these, for the last thirty years, the chief has been the personality known as 'H. P. B.' * * * imperfect and very troublesome, no doubt, she proves to some; nevertheless, *there is no liklihood of our finding a better one for years to come,* and your theosophists should be made to understand it. * * *

"Since 1885 I have not written, nor caused to be written, save through her agency, direct or remote—*a letter or a line to anybody in Europe or America,* nor have I communicated orally with, or through any third party. Theosophists should learn it. You will understand later the significance of this declaration, so keep it in mind. * * * Her fidelity to our work being constant, and her

sufferings having come upon her through it, neither I nor any of my brother associates will desert or supplant her. As I once before remarked, ingratitude is not among our vices * * * to help you in your present perplexity: H. P. B. has next to no concern with administrative details, and should be kept clear of them. * * * But *this you must tell to all: with occult matters she has everything to do* * * *. We have *not* 'abandoned' her; she is *not* 'given over to chelas.' *She is our direct agent.* * * * In the adjustment of this European business you will have two things to consider—the external and administrative, and the internal psychical. Keep the former under *your* control, and that of your most prudent associates, jointly; *leave the latter to her.* You are left to devise the practical details. * * * Only be careful, I say, to discriminate when some emergent interference of hers in practical affairs is referred to your appeal between that which is merely exoteric in origin and effects and that which, beginning on the practical, tends to beget consequences on the spiritual plane. As to the former you are the best judge; as to the latter, she * * *."

(This letter) * * * is merely given you as a warning and a guide; * * * you may use it discreetly, if needs be. * * * Prepare, however, to have the authenticity of the present denied in certain quarters. * * * (Signed) K. H.

(Extracts correctly copied.—H. S. OLCOTT.)

FRIENDS OR ENEMIES IN THE FUTURE

THE fundamental doctrines of Theosophy are of no value unless they are applied to daily life. To the extent to which this application goes they become living truths, quite different from intellectual expressions of doctrine. The mere intellectual grasp may result in spiritual pride, while the living doctrine becomes an entity through the mystic power of the human soul. Many great minds have dwelt on this. Saint Paul wrote:

"Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy and understand all mysteries and all knowledge, and though I have all faith so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

The Voice of the Silence, expressing the views of the highest schools of occultism, asks us to step out of the sunlight into the shade so as to make more room for others, and declares that those whom we help in this life will help us in our next one.

Buttresses to these are the doctrines of Karma and Reincarnation. The first shows that we must reap what we sow, and the second that we come back in the company of those with whom we lived and acted in other lives. Saint Paul was in complete accord with all other occulists, and his expressions above given must be viewed in the light Theosophy throws on all similar writings. Contrasted with charity, which is love of our fellows, are all the possible virtues and acquirements. These are all nothing if charity be absent. Why? Because they die with the death of the uncharitable person; their value is naught, and that being is reborn without friend and without capacity.

This is of the highest importance to the earnest Theosophist, who may be making the mistake of obtaining intellectual benefits, but remains uncharitable. The fact that we are now working in the Theosophical movement means that we did so in other lives, must do so again, and, still more important, that those who are now with us will be reincarnated in our company on our next rebirth.

Shall those whom we now know or whom we are destined to know before this life ends be our friends or enemies, our aiders or obstructors in that coming life? And what will make them hostile or friendly to us then? Not what we shall say or do to and for them in the future life. For no man becomes your friend in a present life by reason of present acts alone. He was your friend, or you his, before in a previous life. Your present acts but revive the old friendship, renew the ancient obligation.

Was he your enemy before, he will be now even though you do him service now, for these tendencies last always more than three lives. They will be more and still more our aids if we increase the bond of friendship of today by charity. Their tendency to emnity will be one-third lessened in every life if we persist in kindness, in love, in charity now. And that charity is not a gift of money, but charitable thought for every weakness, to every failure.

Our future friends or enemies, then, are those who are with us and to be with us in the present. If they are those who now seem inimical, we make a grave mistake and only put off the day of reconciliation three more lives if we allow ourselves today to be deficient in charity for them. We are annoyed and hindered by those who actively oppose as well as others whose mere looks, temperament, and unconscious action fret and disturb us. Our code of justice to ourselves, often but petty personality, incites us to rebuke them, to criticise, to attack. It is a mistake for us to so act. Could we but glance ahead to next life, we would see these for whom we now have but scant charity crossing the plain of that life with ourselves and ever in our way, always hiding the light from us. But change our present attitude, and that new life to come would show these bores and partial enemies and obstructors helping us, aiding our every effort. For Karma may

give them then greater opportunities than ourselves and better capacity.

Is any Theosophist, who reflects on this, so foolish as to continue now, if he has the power to alter himself, a course that will breed a crop of thorns for his next life's reaping? We should continue our charity and the kindnesses to our friends whom it is easy to wish to help, but for those whom we naturally dislike, who are our bores now, we ought to take especial pains to aid and carefully toward them cultivate a feeling of love and charity. This adds interest to our Karmic investment. The opposite course, as surely as sun rises and water runs down hill, strikes interest from the account and enters a heavy item on the wrong side of life's ledger.

And especially should the whole Theosophical organization act on the lines laid down by Saint Paul and *The Voice of the Silence*. For Karmic tendency is an unswerving law. It compels us to go on in this movement of thought and doctrine; it will bring back to reincarnation all in it now. Sentiment cannot move the law one inch; and though that emotion might seek to rid us of the presence of these men and women we presently do not fancy or approve—and there are many such in our ranks for every one—the law will place us again in company with friendly tendency increased or hostile feeling diminished, just as we now create the one or prevent the other. It was the aim of the founders of the Society to arouse tendency to future friendship; it ought to be the object of all our members.

What will you have? In the future life, enemies or friends?

EUSEBIO URBAN.

(The foregoing article was first printed by Mr. Judge in *The Path* for January, 1893.)

ICONOCLASM TOWARDS ILLUSIONS

A DISPOSITION not to interfere in any way with beliefs which are illusions prevails with may who dislike the pain caused by such tearing away of the veil. And the argument that illusionary beliefs, creeds, and dogmas should not be done away with so long as the believer is happy or good has been used by the Christian Church—and more especially by the Roman Catholic branch of it—as a potent means of keeping the mind of man in an iron chain. They are accustomed to add that unless such creeds and beliefs shall stand, morality will die out altogether. But experience does not prove the position to be correct.

For numerous examples exist in the dissenting or Protestant form of Christianity showing that the important doctrines of the

Church are not necessary for the prevailing of good morals; and, on the other hand, immorality, vice, and crime in places high and low co-exist with a formal declaration of belief in the Church dogmas. In many parts of Italy the grossest superstition and murderous vengefulness and crooked hearts are found side by side with an outwardly pious compliance with the ordinances of the Church and a superstitious belief in its dogmas. The whole Christian assembly of nations officially violates the commands of Jesus every day and hour.

Shall it be worse or better, or kind or harsh, to tear away the veil as quickly as possible? And if the iconoclastic attack should be made, for what reason ought one to hesitate because the operation and the attack may result in mental pain?

The only reason for hesitation lies in this fear to give pain; there can be nothing but good result from the change from an untrue and illogical, and therefore debasing, creed, if a system that is complete and reasonable be furnished in its place.

Were we dealing with children or with a race mind which though dwelling in an adult body is but that of a child, then, indeed, it would be right to lead them on by what may be entirely an illusion. But the day of man's childhood as an immortal being has passed away. He is now grown up, his mind has arrived at the point where it must know, and when, if knowledge be refused, this violation of our being will result in the grossest and vilest superstition or the most appalling materialism. No child is born without the accompanying pains, and now the soul-mind of man is struggling for birth. Shall we aid in preventing it merely for the avoidance of preliminary pain? Shall we help a vast brood of priests to refasten the clamps of steel which for so many centuries they have held tightly on the race-mind? Never, if we see the great truth that we are preparing for a cycle when reason is to take her place beside the soul and guide the pilgrim to the tree of life eternal.

Be not beguiled by the argument that 'tis unwise to tell the truth. It is but the song of the siren, intended to lure the traveler to his doom.

Tell the truth, but do not force it. If even a pious soul should lose the historical Jesus Christ and see instead the glorious image of the Self in every man, that were a gain worth all the pain the first rude shock might give. The danger of lifting the veil of Isis lies not in the doctrines of Unity, Reincarnation, and Karma, but in untaught mysteries which no Theosophist is able to reveal. The change from dogma or creed to a belief in law and justice impartial will bring perhaps some tears to the soul, but the end thereof is peace and freedom.

That "great orphan Humanity," now grown up, no longer needs the toys of a thousand years ago, but requires, and with a voice like the rush of mighty waters demands, that every veil

shall be lifted, every lie unveiled, and every light be lighted that can shed a ray upon the remainder of its toilsome road.

A. T. MANA.

(The foregoing article was first printed by Mr. Judge in *The Path* for December, 1892.)

WHAT OUR SOCIETY NEEDS MOST

THE first object of our Society is the formation of a nucleus of a Universal Brotherhood. This is a practical object and at the same time a fact in nature. It has been long regarded by the greater number of men as an Utopian ideal, one that might be held up, talked about, desired, but impossible of attainment. And it was no wonder that people so regarded it, because the ordinary religious view of God, nature, and man placed everything on a selfish basis, offered personal distinction in heaven to the saints who might die in the odor of sanctity, and thus made impossible the realization of this beautiful dream. But when the Theosophical philosophy shows that there is a unity among beings, not only in their better natures, but also on the physical plane, our first object becomes most practical. For if all men are brothers in fact, that is, joined one to another by tie which no one can break, then the formation of the nucleus for the future brotherhood is something that has to do with all the affairs of man, affects civilizations, and leads to the physical as well as moral betterment of each member of the great family.

This first object means philanthropy. Each Theosophist should therefore not only continue his private or public acts of charity, but also strive to so understand Theosophical philosophy as to be able to expound it in a practical and easily understood manner, so that he may be a wider philanthropist by ministering to the needs of the inner man. This inner man is a thinking being who feeds upon a right or wrong philosophy. If he is given that one which is wrong, then, becoming warped and diseased, he leads his instrument, the outer man, into bewilderment and sorrow.

Now as Theosophical theories were and are still quite strange, fascinating, and peculiar when contrasted with the usual doctrines of men and things, very many members have occupied themselves with much metaphysical speculation or with diving into the occult and the wonderful, forgetting that the higher philanthrophy calls for a spreading among men of a right basis for ethics, for thought, for action. So we often find Theosophists among themselves debating complicated doctrines that have no present application to practical life, and at the same time other

members and some enquirers breathing a sigh of relief when anyone directs the enquiries into such a channel as shall cause all the doctrines to be extended to daily life and there applied.

What we most need is such a Theosophical education as will give us the ability to expound Theosophy in a way to be understood by the ordinary person. This practical, clear exposition is entirely possible. That it is of the highest importance there can be no doubt whatever. It relates to and affects ethics, every-day life, every thought, and consequently every act. The most learned, astute, and successful church, the Roman Catholic, proceeds on this basis. Should we refrain from a good practise because a bigot takes the same method? The priests of Rome do not explain, nor attempt to explain or expound, the highly metaphysical and obscure, though important, basis of their various doctrines. They touch the people in their daily life, a knowledge of their own system in all its details enabling them to put deep doctrine into every man's language, although the learning of the preacher may be temporarily concealed. With them the appeal is to fear; with us it is to reason and experience. So we have a natural advantage which ought not to be overlooked.

High scholarship and a knowledge of metaphysics are good things to have, but the mass of the people are neither scholars nor metaphysicians. If our doctrines are of any such use as to command the efforts of sages in helping on to their promulgation, then it must be that those sages—our Masters—desire the doctrines to be placed before as many of the mass as we can reach. This our Theosophical scholars and metaphysicians can do by a little effort. It is indeed a little difficult, because slightly disagreeable, for a member who is naturally metaphysical to come down to the ordinary level of human minds in general, but it can be done. And when one does do this, the reward is great from the evident relief and satisfaction of the enquirer.

It is preeminently our duty to be thus practical in exposition as often as possible. Intellectual study only of our Theosophy will not speedily better the world. It must, of course, have effect through immortal ideas once more set in motion, but while we are waiting for those ideas to bear fruit among men a revolution may break out and sweep us away. We should do as Buddha taught his disciples, preach, practise, promulgate, and illustrate our doctrines. He spoke to the meanest of men with effect, although having a deeper doctrine for greater and more learned minds. Let us, then, acquire the art of practical exposition of ethics based on our theories and enforced by the fact of Universal Brotherhood.

(The foregoing article was first printed by Mr. Judge in *The Path* for September, 1892.)

The great renunciation is made up of the little self-denials. At the very moment the soul lets go of self, it finds the All.

William Q. Judge.

SHE BEING DEAD YET SPEAKETH

IN the will of the late H. P. Blavatsky was made the request that her friends should assemble on the anniversary of her death and read passages from the *Bhagavad-Gita* and the *Light of Asia*. This was accordingly done on May 8th, in Adyar, London, New York, and other places. In New York, among other interesting items reported at the time, Mrs. J. Campbell Keightley read, after a few introductory remarks, extracts from private letters of H. P. B. In response to many requests we print these as follows. The remarks, being extemporaneous, are quoted from memory.

MR. PRESIDENT, FRIENDS:

This being the first occasion upon which I have ever spoken in public, I will ask you to condone my inexperience while I make a few remarks upon the extracts chosen from the letters of Madame Blavatsky to a few friends.

In regard to Mme. Blavatsky, the world, to use a phase of Charles Lamb, was "the victim of imperfect sympathies." It failed to know her; that failure was its own great loss. Among the many accusations flung at her was one which, at the last ditch, it never failed to make; it said that Mme. Blavatsky had no Moral Ideal. This was false.

She had this ideal; she had also the Eastern reverence for an ideal—a reverence to the Western world unknown. We might hence expect to find her teaching that Ideal to a great extent under the privacy of a pledge, and there are indications of this in all that has been published concerning the Esoteric School. That her ideal was ever present to her mind and heart these extracts from private letters to her friends will show.

Her main teachings can be reduced to the following propositions:

That Morals have a basis in Law and in fact.

That Moral law is Natural Law.

That Evolution makes for Righteousness.

That the "fundamental identity of all souls with the Oversoul" renders moral contagion possible through the subtle psychic medium.

That the Spiritual Identity of all Being renders Universal Brotherhood the only possible path for truth-seeking men.

She distrusted the appeal to sentiment. She saw that existing religions fail in it; that modern civilization frustrates it; that emotionalism is no basis for the Will which annuls all temptations of the flesh, and the Faith which shall make mountains move.

Hence she taught the scientific aspect and bearing of sin. Taught that Universal Law, in every department, rigidly opposes and avenges the commission of sin, showing the free will of man counterbalanced by the declaration "Vengeance is mine, saith the Law; I will repay." She taught that the awful responsibility of the occultist, extending down to the least atom of substance, forever forbade our asking that question of Cain which we do ask daily—"Am I my Brother's keeper?" She taught that the deep reply reverberated down the ages, as we may read it in our bibles:

"What hast thou done? The voice of thy brother's blood crieth to me from the ground."

Justice she taught, and the true discrimination of it; Mercy, too, and Love. She wrote of one: "He has developed an extraordinary hatred to me, but I have loved him too much to hate him." Above all she taught that "the pure in heart see God," taught it as a scientific fact; showed it to be, so to say, materially as well as spiritually possible through the spiritual laws working in the one Substance, and, in the showing, lifted our courage higher than the visible stars.

The first of these extracts from H. P. B.'s letters is dated Nov. 29, 1878, and is interesting from the fact that it speaks of the original institution of three degrees of the T. S., a fact often disputed in these later days.

"You will find the aims and purposes of the Theosophical Society in the two inclosed circulars. It is a brotherhood of humanity, established to make away with all and every dogmatic religion founded on dead-letter interpretation, and to teach people and every member to believe but in one impersonal God: to rely upon his (Man's) own

powers; to consider himself his only saviour; to learn the infinitude of the occult psychological powers hidden within his own physical man; to develop these powers; and to give him the assurance of the immortality of his divine spirit and the survival of his soul; to make him regard every man of whatever race, color, or creed, and to prove to him that the only truths revealed to man by superior men (not a god) are contained in the vedas of the ancient Aryas of India. Finally, to demonstrate to him that there never were, will be, nor are, any miracles; that there can be nothing 'supernatural' in this universe, and that on earth, at least, the only god is man himself.

"It lies within his powers to become and to continue a god after the death of his physical body. Our society receives nothing the possibility of which it cannot demonstrate at will. We believe in the phenomena, but we disbelieve in the constant intervention of 'spirits' to produce such phenomena. We maintain that the embodied spirit has more powers to produce them than a disembodied one. We believe in the existence of spirits, but of many classes, the human spirits being but one class of the many.

"The Society requires of its members but the time they can give it without encroaching upon that due to their private affairs. There are three degrees of membership. It is but in the highest or third that members have to devote themselves quasi entirely to the work of the T. S. * * *

"Every one is eligible, provided he is an honest, pure man or women, no free lover, and especially no *bigoted* Christian. We go dead against idolatry, and as much against materialism."

"Of the two unpardonable sins, the first is Hypocrisy—Pecksniffianism. Better one hundred mistakes through unwise, injudicious sincerity and indiscretion than Tartuffe-like *saintship* as the whitened sepulchre, and rottenness and decay within. * * * This is not unpardonable, but very dangerous, * * * doubt, eternal wavering—it leads one to wreck * * * One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through. But every one forges his own destiny."

"Those who fall off from our *living* human Mahatmas to fall into the *Saptarishi*—the Star Rishis, are no Theosophists."

"Allow me to quote from a very esoterically wise and exoterically foolish book, the work and production of some ancient friends and foes: 'There is more joy in the Kingdom of Heaven for one repentant sinner than for ninety-nine saints.' * * * Let us be just and give to Caesar what *is* Caesar's, however imperfect, even vicious, Caesar may be. 'Blessed be the peacemaker,' said another old adept of 107 years B. C., and the saying is alive and kicks to the present day amongst the MASTERS."

"The Esoteric Section is to be a School for earnest Theosophists who would learn more (than they can from published works) of the true Esoteric tenets * * *. There is no room for despotism or ruling in it; no money to pay or make; no glory

for me, but a series of misconceptions, slanders, suspicions, and ingratitude in almost an immediate future:* but if out of the * * Theosophists who have already pledged themselves I can place on the right and true path half a dozen or so, I will die happy. Many are called, few are chosen. Unless they comply with the lines you speak of, traced originally by the Masters, they *cannot* succeed.** I can only show the way to those whose eyes are open to the truth, whose souls are full of altruism, charity, and love for the whole creation, and who think of themselves *last*. The blind * * * will never profit by these teachings. They would make of the 'strait gate' a large public thoroughfare leading not to the Kingdom of Heaven, now and hereafter, to the Buddha-Christos in the Sanctuary of our innermost souls, but to their own idols with feet of clay. * * * The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in *external Theosophy;* has no officers or staff; needs no halls or meeting rooms * * * Finally, it requires neither subscription fees nor money, for 'as I have not so received it, I *shall* not so impart it,' and that I would rather starve in the gutter than take one penny for my teaching the sacred truths * * * Here I am with perhaps a few years or a few months only (Master knoweth) to remain on earth in this loathsome, old, ruined body; and I am ready to answer the call of any good Theosophist who *works for Theosophy on the lines traced by the Masters;* and as ready as the Rosicrucian pelican to feed with my heart's blood the chosen 'Seven.' He who would have his inheritance before I die * * * let him ask first. What I have, or rather what I am permitted to give, I will give."

"Many are called but few are chosen. Well, no need breaking my heart over spilt milk. Come what may, I shall die at my post, Theosophical banner in hand, and while I live I *do* fervently hope that all the splashes of mud thrown at it will reach me personally. At any rate I mean to continue protecting the glorious truth with my old carcass so long as it lasts. And when I do drop down for good, I hope in such Theosophists as * * * and * * * to carry on the work and protect the banner of Truth in their turn. Oh, I do feel sick at heart in looking round and perceiving nothing save selfishness, personal vanity, and mean little ambitions. What is this about 'the soldier not being free'?*** Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's Ego be free to go where it likes and think what it likes best * * *. No man is required to carry a burden heavier than he can bear; nor do

*Dated December 1, '88. Subsequent events proved the prediction true.

**Her correspondent had quoted the Simla letter of "K. H." in The Occult World.

***Referring to the dilemma of an F. T. S. soldier in the army, presented to her.

more than it is possible for him to do. A man of means, independent and free from any duty, will have to move about and go, missionary like, to teach Theosophy to the Sadducees and the Gentiles of Christianity. A man tied by his duty to one place has no right to desert it in order to fulfill another duty, let it be however much greater; for the first *duty* taught in Occultism is to do one's duty unflinchingly by *every duty*. Pardon these seemingly absurd paradoxes and Irish Bulls; but I have to repeat this *ad nauseum usque* for the last month. 'Shall I risk to be ordered to leave my wife, desert my children and home if I pledge myself?' asks one. 'No,' I say, 'because he who plays truant in one thing will be faithless in another. No real, genuine MASTER will accept a chela who sacrifices anyone except himself to go to that Master.' If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn. What one has to do before he pledges himself irretrievably is, to probe one's nature to the bottom, for self-discipline is based on self-knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, foolish is the man who says so. This may happen only when our motives are of a worldly character or selfish; otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move:—

'To thine own self be true, and it must follow, as the night the day, thou can'st not then be false to any man.'

The question is whether Polonius meant this for worldly wisdom or for occult knowledge; and by 'own self' the *false Ego* (or the terrestial personality) or that spark in us which is but the reflection of the 'One Universal Ego.'

But I am dreaming. I had but four hours' sleep * * * Give my sincere, fraternal respects to * * *, and let him try to feel my old hand giving him the *Master's grip*, the strong grip of the Lion's paw of Punjab (not of the tribe of Judah) across the Atlantic. To you my eternal affection and gratitude.

Your H. P. B."

"To live like cats and dogs in the T. S. is *positively* against all rules—and wishes of 'the Master's', as against our Brotherhood—so called—and all its rules. THEY are disgusted. THEY look on, and in that look (Oh Lord! if you could only see it as I have!) there's an ocean deep of sad disgust, contempt, and sorrow * * * The ideal was besmeared with mud, but as it is no golden idol on feet of clay it stands to this day immovable * * * and what the profane see is only their own mud thrown with their own hands, and which has created a veil, an impassable barrier between them and the ideal * * * without touching the latter * * *. Have a large Society, the more the better; all that is chaff and husk is bound to fall away in time;

all that is grain will remain. But the *seed* is in the bad and evil man as well as in the good ones,—only it is more difficult to call into life and cause it to germinate. The good husbandman does not stop to pick out the seeds from the handful. He gives them all their chance, and even some of the half-rotten seeds come to life when thrown into good soil. Be that soil * * *. Look at me—the universal Theosophical manure—the rope for whose hanging and lashing is made out of the flax I have sown, and each strand it is twisted of represents a 'mistake' (so-called) of mine. Hence, if you fail only nine times out of ten in your selections you are successful one time out of ten—and that's more than many other Theosophists can say * * *. Those few true souls will be the nucleus for future success, and their children will * * *. Let us sow good—and if evil crops up, it will be blown away by the wind like all other things in this life—in its time."

"I am the Mother and the Creator of the Society; it has my magnetic fluid, and the child has inherited all of its parent's physical, psychical, and spiritual attributes—faults and virtues if any. Therefore I alone and to a degree * * * can serve as a lightning conductor of Karma for it. I was asked whether I was willing, when on the point of dying—and I said yes—for it was the only means to save it. Therefore I consented to live—which in my case means to suffer physically during twelve hours of the day—mentally twelve hours of night, when I get rid of the physical shell * * * . It is true about the Kali Yuga. Once that I have offered myself as the goat of atonement, the Kali Yuga recognizes its own—whereas any other would shrink from such a thing—as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up hill a cart load of heavy rocks. You are the *first* one to whom I tell it, because you force me into the confession * * * . You have a wide and noble prospect before you if you do not lose patience * * * . Try * * * to hear the small voice within."

"Yes, there are 'two persons' in me. But what of that? So there are two in you; only mine is conscious and responsible—and yours is not. So you are happier than I am. I *know* you sympathize with me, and you do so because you feel that I have always stood up for you, and will do so to the bitter or the happy end—as the case may be."

"He may be moved to doubt—and that is the beginning of wisdom."

"Well, sir, and my *only friend,* the crisis is nearing. I am ending my *Secret Doctrine,* and you *are* going to replace me, or take my place in America. *I know you will have success* if you do not lose heart; but do, do remain true to the Masters and *Their* Theosophy and the *names.* * * * May *They* help you and allow us to send you our best blessings."

"There are traitors, conscious and *unconscious.* There is falsity and there is injudiciousness. * * * Pray do not imagine

that because *I hold my tongue as bound by my oath and duty* I do not know who is who. * * * I must say nothing, however much I may be disgusted. But as the ranks thin around us, and one after the other our best intellectual forces depart, to turn into bitter enemies, I say—Blessed are the pure-hearted who have only intuition—for intuition is better than intellect."

"The duty,—let alone happiness—of every Theosophist—and especially Esotericist—is certainly to help others to carry their burden; but no Theosophist or other has the right to sacrifice himself unless *he knows for a certainty* that by so doing he helps some one and does not sacrifice himself in vain for the empty glory of the abstract virtue. * * * Psychic and vital energy are limited in every man. It is like a capital. If you have a dollar a day and spend two, at the end of the month you will have a deficit of $30."

"One refuses to pledge himself not to listen without protest to any evil thing said of a brother—as though Buddha our divine Lord —or Jesus—or any great initiate has ever condemned any on hearsay. Ah, poor, poor, blind man, not to know the difference between condemning in words—which is uncharitable—and withdrawing in silent pity from the culprit and thus punishing him, but still giving him a chance to repent of his ways. No man will ever speak ill of his brother without cause and proof of the iniquity of that brother, and he will abstain from all backbiting, slandering, and gossip. No man should ever say behind a Brother's back what he would not say openly to his face. Insinuations against one's neighbor are often productive of more evil consequences than gross slander. Every Theosophist has to fight and battle against evil,—but he must have the courage of his words and actions, and what he does must be done openly and honestly before all."

"Every pledge or promise unless built upon four pillars—absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power*, which makes the fourth support and equipoises the three other pillars—is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded."

"Are you children, that you want marvels? Have you so little faith as to need constant stimulus, as a dying fire needs fuel! * * * Would you let the nucleus of a splendid Society die under your hands like a sick man under the hands of a quack? * * * You should never forget what a solemn thing it is for us to exert our powers and raise the dread sentinels that lie at the threshold. They cannot hurt *us*, but they can avenge themselves by precipitating themselves upon the unprotected neophyte. You are all like so many children playing with fire because it is pretty, when you ought to be men studying philosophy for its own sake."

"If among you there was one who embodied in himself the idea depicted, it would be my duty to relinquish the teacher's chair to him. For it would be the extreme of audacity in me to claim the possession of so many virtues. That the MASTERS do

in proportion to their respective temperaments and stages of Bodhisatvic development possess such Paramitas, constitutes their right to our reverence as our Teachers. It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate Them. * * * Try to realize that progress is made step by step, and each gained by *heroic* effort. Withdrawal means despair or timidity. * * * Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With *each* morning's awakening try to live through the day in harmony with the Higher Self. 'Try' is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.* There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step towards Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis alone, as said, but stand for models for us all to strive after—and neither priest nor yogi, Chela nor Mahatma, ever attained all at once. * * * The idea that sinners and not saints are expected to enter the Path is emphatically stated in the *Voice of the Silence.*"

"I do not believe in the success of the * * * T. S. unless you assimilate *Master* or myself; unless you work with me and THEM, hand in hand, heart * * *. Yes; let him who offers himself to Masters as a chela, unreservedly, * * * let him do what *he can* if he would ever see Them. * * * Then things were done because *I alone was responsible for the issues.* I alone had to bear Karma in case of failure and no reward in case of success. * * * I saw the T. S. would be smashed or that *I had to offer myself as the Scapegoat for atonement.* It is the latter I did. The T. S. lives,—I am *killed.* Killed in my honor, fame, name, in everything H. P. B. held near and dear, for this body is MINE and I feel acutely through it. * * * I may err in my powers as H. P. B. I have not worked and toiled for forty years, playing parts, risking my future reward, and taking karma upon this unfortunate appearance to serve Them without being permitted to have some voice in the matter. H. P. B. is not infallible. H. P. B. is an old, rotton, sick, worn-out body, but it is the best I can have in this cycle. Hence follow the path I show, the Masters that are behind—and do not follow me or my PATH. When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to any one, nor have I deceived anyone, but had many times to allow them to deceive themselves, for I had no right to interfere with their Karma. * * * Oh ye foolish blind moles, all of you; who is able to offer himself in sacrifice as I did!"

(The foregoing article was first printed by Mr. Judge in *The Path* for June, July and August, 1892.)

Give up thy life, if thou wouldst live.
—*Voice of the Silence—Fragment 1, p. 5.*

THE TELL-TALE PICTURE GALLERY

ALTHOUGH the gallery of pictures about which I now write has long ago been abandoned, and never since its keepers left the spot where it was has it been seen there, similar galleries are still to be found in places that one cannot get into until guided to them. They are now secreted in distant and inaccessible spots; in the Himalaya mountains, beyond them, in Thibet, in underground India, and such mysterious localities. The need for reports by spies or for confessions by transgressors is not felt by secret fraternities which possess such strange recorders of the doings, thoughts, and condition of those whom they portray. In the brotherhoods of the Roman Catholic Church or in Free-Masonry, no failure to abide by rules could ever be dealt with unless some one reported the delinquent or he himself made a confession. Every day mason after mason breaks both letter and spirit of the vows he made, but, no one knowing or making charges, he remains a mason in good standing. The soldier in camp or field oversteps the strictest rules of discipline, yet if done out of sight of those who could divulge or punish he remains untouched. And in the various religious bodies, the members continually break, either in act or in thought, all the commandments, unknown to their fellows and the heads of the Church, with no loss of standing. But neither the great Roman Church, the Freemasons, nor any religious sect possesses such a gallery as that of which I will try to tell you, one in which is registered every smallest deed and thought.

I do not mean the great Astral Light that retains faithful pictures of all we do, whether we be Theosophists or Scoffers, Catholics or Freemasons, but a veritable collection of simulacra deliberately constructed so as to specialize one of the many functions of the Astral Light.

It was during one of my talks with the old man who turned into a wandering eye that I first heard of this wonderful gallery, and after his death I was shown the place itself. It was kept on the Sacred Island where of old many weird and magical things existed and events occurred. You may ask why these are not now found there, but you might as well request that I explain why Atlantis sank beneath the wave or why the great Assyrian Empire has disappeared. They have had their day, just as our present boasted civilization will come to its end and be extinguished. Cyclic law cannot be held from its operation, and just as sure as tides change on the globe and blood flows in the body, so sure is it that great doings reach their conclusion and powerful nations disappear.

It was only a few months previous to the old man's death, when approaching dissolution or superior orders, I know not which, caused him to reveal many things and let slip hints as to others. He had

been regretting his numerous errors one day, and turning to me said,

"And have you never seen the gallery where your actual spiritual state records itself?"

Not knowing what he meant I replied, "I did not know they had one here."

"Oh yes; it is in the old temple over by the mountain, and the diamond gives more light there than anywhere else."

Fearing to reveal my dense ignorance, not only of what he meant but also of the nature of this gallery, I continued the conversation in a way to elicit more information, and he, supposing I had known of others, began to describe this one. But in the very important part of the description he turned the subject as quickly as he had introduced it, so that I remained a prey to curiosity. And until the day of his death he did not again refer to it. The extraordinary manner of his disease, followed by the weird wandering eye, drove the thought of the pictures out of my head.

But it would seem that the effect of this floating, lonely, intelligent eye upon my character was a shadow or foretoken of my introduction to the gallery. His casual question, in connection with his own shortcomings and the lesson impressed on me by the intensification and concentration of all his nature into one eye that ever wandered about the Island, made me turn my thoughts inward so as to discover and destroy the seeds of evil in myself. Meanwhile all the duties in the temple where I lived were assiduously performed. One night after attaining to some humility of spirit, I fell quietly asleep with the white moonlight falling over the floor, and dreamed that I met the old man again as when alive, and that he asked me if I had yet seen the picture gallery. "No," said I in the dream, "I had forgotten it," awakening then at the sound of my own voice. Looking up I saw standing in the moonlight a figure of one I had not seen in any of the temples. This being gazed at me with clear, cold eyes, and afar off sounded what I supposed its voice,

"Come with me."

Rising from the bed I went out into the night, following this laconic guide. The moon was full, high in her course, and all the place was full of her radiance. In the distance the walls of the temple nearest the diamond mountain appeared self-luminous. To that the guide walked, and we reached the door now standing wide open. As I came to the threshold, suddenly the lonely, grey, wandering eye of my old dead friend and co-disciple floated past looking deep into my own, and I read its expression as if it would say,

"The picture gallery is here."

We entered, and, although some priests were there, no one seemed to notice me. Through a court, across a hall, down a long corridor we went, and then into a wide and high roofless place with but one door. Only the stars in heaven adorned the space above, while streams of more than moonlight poured into it from the diamond, so that there were no shadows nor any need for lights.

As the noisless door swung softly to behind us, sad music floated down the place and ceased; just then a sudden shadow seemed to grow in one spot, but was quickly swallowed in the light.

"Examine with care, but touch not and fear nothing," said my taciturn cicerone. With these words he turned and left me alone.

But how could I say I was alone? The place was full of faces. They were ranged up and down the long hall; near the floor, above it, higher, on the walls, in the air, everywhere except in one aisle, but not a single one moved from its place, yet each was seemingly alive. And at intervals strange watchful creatures of the elemental world that moved about from place to place. Were they watching me or the faces? Now I felt they had me in view, for sudden glances out of the corners of their eyes shot my way; but in a moment something happened showing they guarded or watched the faces.

I was standing looking at the face of an old friend about my own age who had been sent to another part of the island, and it filled me with sadness unaccountably. One of the curious elemental creatures moved silently up near it. In amazement I strained my eyes, for the picture of my friend was apparently discoloring. Its expression altered every moment. It turned from white to grey and yellow, and back to grey, and then suddenly it grew all black as if with rapid decomposition. Then again that same sad music I had heard on entering floated past me, while the blackness of the face seem to cast a shadow, but not long. The elemental pounced upon the blackened face now soulless, tore it in pieces, and by some process known to itself dissipated the atoms and restored the brightness of the spot. But alas! my old friend's picture was gone, and I felt within me a heavy, almost unendurable gloom as of despair.

As I grew accustomed to the surroundings, my senses perceived every now and then sweet but low musical sounds that appeared to emanate from or around these faces. So, selecting one, I stood in front of it and watched. It was bright and pure. Its eyes looked into mine with the half-intelligence of a dream. Yes, it grew now and then a little brighter, and as that happened I heard the gentle music. This convinced me that the changes in expression were connected with the music.

But fearing I would be called away, I began to carefully scan the collection, and found that all my co-disciples were represented there, as well as hundreds whom I had never seen, and every priest high or low whom I had observed about the island. Yet the same saddening music every now and then reminded me of the scene of the blackening of my friend's picture. I knew it meant others blackened and being destroyed by the watchful elementals who I could vaguely perceive were pouncing upon something whenever those notes sounded. They were like the wails of angels when they see another mortal going to moral suicide.

Dimly after a while there grew upon me an explanation of this gallery. Here were the living pictures of every student or priest of the order founded by the Adepts of the Diamond Mountain.

These vitalized pictures were connected by invisible cords with the character of those they represented, and like a telegraph instrument they instantly recorded the exact state of the disciple's mind; when he made a complete failure, they grew black and were destroyed; when he progressed in spiritual life, their degrees of brightness or beauty showed his exact standing. As these conclusions were reached, louder and stronger musical tones filled the hall. Directly before me was a beautiful, peaceful face; its brilliance outshone the light around, and I knew that some unseen brother—how far or near was unknown to me—had reached some height of advancement that corresponded to such tones. Just then my guide re-entered; I found I was near the door; it was open, and together we passed out, retracing the same course by which we had entered. Outside again the setting of the moon showed how long I had been in the gallery. The silence of my guide prevented speech, and he returned with me to the room I had left. There he stood looking at me, and once more I heard as it were from afar his voice in inquiry, as if he said but

"Well?"

Into my mind came the question "How are those faces made?" From all about him, but not from his lips, came the answer.

"You cannot understand. They are not the persons, and yet they are made from their minds and bodies."

"Was I right in the idea that they were connected with those they pictured by invisible chords along which the person's condition was carried?

"Yes, perfectly. And they never err. From day to day they change for better or for worse. Once the disciple has entered this path his picture forms there; and we need no spies, no officious fellow disciples to prefer charges, no reports, no machinery. Everything registers itself. We have but to inspect the images to know just how the disciple gets on or goes back."

"And those curious elementals," thought I, "do they feed on the blackened images?"

"They are our scavengers. They gather up and dissipate the decomposed and deleterious atoms that formed the image before it grew black—no longer fit for such good company."

"And the music,—did it come from the images?"

"Ah, boy, you have much to learn. It came from them, but it belongs also to every other soul. It is the vibration of the disciple's thoughts and spiritual life; it is the music of his good deeds and his brotherly love."

Then there came to me a dreadful thought, "How can one—if at all—restore his image once it has blackened in the gallery?"

But my guide was no longer there. A faint rustling sound was all—and three deep far notes as if upon a large bronze bell!

BRYAN KINNAVAN.

(The foregoing article was first printed by Mr. Judge in *The Path* for June, 1889.)

OCCULTISM: WHAT IS IT?

NOT only in the Theosophical Society, but out of it, are tyros in Occultism. They are dabblers in a fine art, a mighty science, an almost inpenetrable mystery. The motives that bring them to the study are as various as the number of individuals engaged in it, and as hidden from even themselves as is the centre of the earth from the eye of science. Yet the *motive* is more important than any other factor.

These dilletanti in this science have always been abroad. No age or country has been without them, and they have left after them many books—of no particular value. Those of to-day are making them now, for the irresistible impulse of vanity drives them to collate the more or less unsound hypothesis of their predecessors, which, seasoned with a proper dash of mystery, are put forth to the crowd of those who would fain acquire Wisdom at the cost-price of a book. Meanwhile the world of real occultists smiles silently, and goes on with the laborious process of sifting out the living germs from the masses of men. For occultists may be found and fostered and prepared for coming ages when power will be needed and pretension will go for nothing.

But the persons now writing about occultism and competent to do any more than repeat unproved formulae and assertions left over from mediaeval days, are few in number. It is very easy to construct a book full of so-called occultism taken from French or German books, and then to every now and then stop the reader short by telling him that it is not wise to reveal any more. The writings of Christian in France give much detail about initiations into occultism, but he honestly goes no further than to tell what he has gained from Greek and Latin fragments. Others, however, have followed him, repeated his words without credit, and as usual halted at the explanation.

There are, again, others who, while asserting that there is magic science called occultism, merely advise the student to cultivate purity and spiritual aspirations, leaving it to be assumed that powers and knowledge will follow. Between these two, Theosophists of the self-seeking or the unselfish type are completely puzzled. Those who are selfish may learn by bitter disappointment and sad experience; but the unselfish and the earnest need encouragement on the one hand and warning on the other. As an Adept wrote years ago to London Theosophists: "He who does not feel equal to the work need not undertake a task too heavy for him." This is applicable to all, for every one should be informed of the nature and heaviness of the task. Speaking of this tremendous thing—Occultism—Krishna in the *Bhagavad-Gita* says: "During a considerable period of time this doctrine has been lost in the world * * *. This mystery is very important." We do not think

that the doctrine has yet been restored to the world, albeit that it is in the keeping of living men—the Adepts. And in warning those who strive after occultism with a selfish motive he declares: "Confused by many worldly thoughts, surrounded by the meshes of bewilderment, devoted to the enjoyment of their desires, they descend to foul Naraka * * * and hence they proceed to the lowest plane of being."

In what, then, does the heaviness of the Occultist's task consist? In the immensity of its sweep as well as the infinitude of its detail. Mere sweet and delightful longing after God will not of itself accomplish it, nor is progress found in *aspiring* to self-knowledge, even when as a result of that is found partial illumination. These are excellent; but we are talking of a problem whose implacable front yields to nothing but *force,* and that force must be directed by *knowledge.*

The field is not emotional, for the play of the emotions destroys the equilibrium essential to the art. Work done calling for reward avails not unless it has produced knowledge.

A few examples will show that in Occult Science there is a vastness and also a multiplicity of division not suspected by theosophical Occultists in embryo.

The element of which fire is a visible effect is full of centres of force. Each one is ruled by its own law. The aggregate of centres and the laws governing them which produce certain physical results are classed by science as laws in physics, and are absolutely ignored by the book-making Occultist because he has no knowledge of them. No dreamer or even a philanthropist will ever as such know those laws. And so on with all the other elements.

The Masters of Occultism state that a law of "transmutation among forces" prevails forever. It will baffle any one who has not the power to calculate the value of even the smallest tremble of a vibration, not only in itself but instantly upon its collision with another, whether that other be similar to it or different. Modern science admits the existence of this law as the correlation of forces. It is felt in the moral sphere of our being as well as in the physical world, and causes remarkable changes in a man's character and circumstances quite beyond us at present and altogether unknown to science and metaphysics.

It is said that each person has a distinct mathematical value expressed by one number. This is a compound or resultant of numberless smaller values. When it is known, extraordinary effects may be produced not only in the mind of the person but also in his feelings, and this number may be discovered by certain calculations more recondite than those of our higher mathematics. By its use the person may be made angry without cause, and even insane or full of happiness, just as the operator desires.

There is a world of beings known to the Indians as that of the Devas, whose inhabitants can produce illusions of a character the description of which would throw our wildest romances into the

shade. They may last five minutes and seem as a thousand years, or they may extend over ten thousand actual years.

Into this world the purest theosophist, the most spiritual man or woman, may go without consent, unless the knowledge and power are possessed which prevent it.

On the threshold of all these laws and states of being linger forces and beings of an awful and determined character. No one can avoid them, as they are on the road that leads to knowledge, and they are every now and then awakened or perceived by those who, while completely ignorant on these subjects, still persist in dabbling with charms and necromantic practises.

It is wiser for theosophists to study the doctrine of brotherhood and its application, to purify their motives and actions, so that after patient work for many lives, if necessary, in the great cause of humanity, they may at last reach that point where all knowledge and all power will be theirs by right.

EUSEBIO URBAN.

(The foregoing article was first printed by Mr. Judge in *The Path* for May, 1890.)

CONVERSATIONS ON OCCULTISM

ELEMENTALS—KARMA

Student.—Permit me to ask you again, are elementals beings?

Sage.—It is not easy to convey to you an idea of the constitution of elementals; strictly speaking, they are not, because the word *elementals* has been used in reference to a class of them that have no being such as mortals have. It would be better to adopt the terms used in Indian books, such as Gandharvas, Bhuts, Pisachas, Devas, and so on. Many things well known about them cannot be put into ordinary language.

Student.—Do you refer to their being able to act in the fourth dimension of space?

Sage.—Yes, in a measure. Take the tying in an endless cord of many knots,—a thing often done at spiritist seances. That is possible to him who knows more dimensions of space than three. No three-dimensional being can do this; and as you understand "matter," it is impossible for you to conceive how such a knot can be tied or how a solid ring can be passed through the matter of another solid one. These things can be done by elementals.

Student.—Are they not all of one class?

Sage.—No. There are different classes for each plane, and divisions of plane, of nature. Many can never be recognized by

men. And those pertaining to one plane do not act in another. You must remember, too, that these "planes" of which we are speaking interpenetrate each other.

Student.—Am I to understand that a clairvoyant or clairaudient has to do with or is affected by a certain special class or classes of elementals?

Sage.—Yes. A clairvoyant can only see the sights properly belonging to the planes his development reaches to or has opened. And the elementals in those planes show to the clairvoyant only such pictures as belong to their plane. Other parts of the idea or thing pictured may be retained in planes not yet open to the seer. For this reason few clairvoyants know the whole truth.

Student.—Is there not some connection between the Karma of man and elementals?

Sage.—A very important one. The elemental world has become a strong factor in the Karma of the human race. Being unconscious, automatic, and photographic, it assumes the complexion of the human family itself. In the earlier ages, when we may postulate that man had not yet begun to make bad Karma, the elemental world was more friendly to man because it had not received unfriendly impressions. But so soon as man began to become ignorant, unfriendly to himself and the rest of creation, the elemental world began to take on exactly the same complexion and return to humanity the exact pay, so to speak, due for the actions of humanity. Or, like a donkey, which, when he is pushed against, will push against you. Or, as a human being, when anger or insult is offered, feels inclined to return the same. So the elemental world, being unconscious force, returns or reacts upon humanity exactly as humanity acted towards it, whether the actions of men were done with the knowledge of these laws or not. So in these times it has come to be that the elemental world has the complexion and action which is the exact result of all the actions and thoughts and desires of men from the earliest times. And, being unconscious and only acting according to the natural laws of its being, the elemental world is a powerful factor in the workings of Karma. And so long as mankind does not cultivate brotherly feeling and charity towards the whole of creation, just so long will the elementals be without the impulse to act for our benefit. But so soon and wherever man or men begin to cultivate brotherly feeling and love for the whole of creation, there and then the elementals begin to take on the new condition.

Student.—How, then, about the doing of phenomena by adepts?

Sage.—The production of phenomena is not possible without either the aid or disturbance of elementals. Each phenomena entails the expenditure of great force, and also brings on a correspondingly great disturbance in the elemental world, which dis-

turbance is beyond the limit natural to ordinary human life. It then follows that, as soon as the phenomenon is completed, the disturbance occasioned begins to be compensated for. The elementals are in greatly excited motion, and precipitate themselves in various directions. They are not able to affect those who are protected. But they are able, or rather it is possible for them, to enter into the sphere of unprotected persons, and especially those persons who are engaged in the study of occultism. And then they become agents in concentrating the karma to those persons, producing troubles and disasters often, or other difficulties which otherwise might have been so spread over a period of time as to be not counted more than the ordinary vicissitudes of life. This will go to explain the meaning of the statement that an Adept will not do a phenomenon unless he sees the desire in the mind of another lower or higher Adept or student; for then there is a sympathetic relation established, and also a tacit acceptance of the consequences which may ensue. It will also help to understand the peculiar reluctance often of some persons, who can perform phenomena, to produce them in cases where we may think their production would be beneficial; and also why they are never done in order to compass worldly ends, as is natural for worldly people to suppose might be done,—such as procuring money, transferring objects, influencing minds, and so on.

Student.—Accept my thanks for your instruction.

Sage.—May you reach the terrace of enlightment!

(The foregoing article was first printed by Mr. Judge in *The Path,* for June, 1888.)

CYCLES

(Concluded)

OSIRIS here signifies most probably the good side of nature, and his brother Typhos the evil. Both must appear together. Typhos is sometimes called in the Egyptian books the opposer, and later with us, is known as the Devil. This appearance of Typhos at the same time with Osiris is paralleled in the history of the Indian Krishna who was a white Adept, for at the same time there also reigned a powerful Black magician named Kansa, who sought to destroy Krishna in the same way as Typhos conspired against the life of Osiris. And Rama also, in Hindu lore the great Adept or ruling god, was opposed by Ravana, the powerful Black magician king.

In instructing Osiris after the initiation, the gods foresaw two questions that might arise within him and which will also come before us. The first is the idea that if the gods are alive and do not

mingle with men to the advantage of the latter and for the purpose of guiding them, then they must necessarily be without employment. Such a charge has been made against the Beings who are said to live in the Himalayas, possessed of infinite knowledge and power. If, say the public, they know so much, why do they not come among us; and as they do not so come, then they must be without employment, perpetually brooding over nothing.

The instructor answered this in advance by showing how these Beings—called gods—governed mankind through efficient causes proceeding downward by various degrees; the gods being perpetually concerned in their proper sphere with those things relating to them, and which in their turn moved other causes that produced appropriate effects upon the earth, and themselves only coming directly into earthly relations when that became necessary at certain "orderly periods of time," upon the complete disappearance of harmony which would soon be followed by destruction if not restored. Then the gods themselves descend. This is after the revolution of many smaller cycles. The same is said in Bhagavad-Gita.

But frequently during the minor cycles it is necessary, as the *Egyptian Wisdom* says, "to impart a beneficent impulse in the republics of mankind." This can be done by using less power than would be dissipated were a celestial Being to descend upon earth, and here the doctrine of the influence among us of Nirmanakayas * or Gnanis is supported in the Egyptian scheme in these words:

> "For there is indeed in the terrestrial abode the sacred tribe of heroes, who pay attention to mankind, and who are able to give them assistance even in the smallest concerns.
>
> "This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature."

These "heroes" are none other than Nirmanakayas—Adepts of this or previous Manwantaras—who remain here in various states or conditions. Some are not using bodies at all, but keep spirituality alive among men in all parts of the world; and others are actually using bodies in the world. Who the latter are it would of course be impossible for me to know, and if I had the information, to give it out would be improper.

And among this "sacred tribe of heroes" must be classed other souls. They are those who, although now inhabiting bodies and moving among men, have passed through many occult initiations in previous lives, but are now condemned, as it were, to the penance of living in circumstances and in bodies that hem them in, as well as for a time make them forget the glorious past. But their influence is always felt, even if they themselves are not aware of it. For their higher nature being in fact more developed than that of other men, it influences other natures at night or in hours of the day when all is favorable. The fact that these *obscured adepts* are not aware now of what they really are, only has to do with their memory of the past; it does not follow, because a man cannot

* For Nirmanakayas see the "Voice of the Silence" and its Glossary.

remember his initiations, that he has had none. But there are some cases in which we can judge with a degree of certainty that such adepts were incarnated and what they were named. Take Thomas Vaughn, Raymond Lully, Sir Thomas More, Jacob Boehme, Paracelsus, and others like them, including also some of the Roman Catholic saints. These souls were as witnesses to the truth, leaving through the centuries, in their own nations, evidences for those who followed, and suggestions for keeping spirituality bright,—seed-thoughts, as it were, ready for the new mental soil. And as well as these historical characters, there are countless numbers of men and women now living who have passed through certain initiations during their past lives upon earth, and who produce effects in many directions quite unknown to themselves now. They are, in fact, old friends of "the sacred tribe of heroes," and can therefore be more easily used for the spreading of influences and the carrying out of effects necessary for the preservation of spirituality in this age of darkness. We find in our present experience a parallel to this forgetting of previous initiations. There is hardly one of us who has not passed through circumstances in early life, all of which we have forgotten, but which ever since sensibly affect our thoughts and life. Hence the only point about which any question can be raised is that of reincarnation. If we believe in that doctrine, there is no great difficulty in admitting that many of us may have been initiated to some extent and forgotten it for the time. In connection with this we find in the 2d volume of the *Secret Doctrine*, at page 302, some suggestive words. The author says:

"Now that which the students of Occultism ought to know is that the third eye is indissolubly connected with Karma.

" * * * In the case of the Atlanteans, it was precisely the spiritual being which sinned, the spirit element being still the 'Master' principle in man in those days.

"Thus it is that in those days the heaviest Karma of the fifth race was generated by our Monads. * * *

"Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies."

In another place she puts the date of the last Atlantean destruction as far back as 11,000 years ago, and describes them as a people of immense knowledge and power. If we allow about 1000 years for our period in Devachan, we will have only passed through some eleven incarnations since then; and supposing that many more have been our lot—as is my opinion, then we have to place ourselves among those wonderful though wicked people at the height of their power. Granting that we were guilty of the sinful practices of the days in which we then lived, and knowing the effect of Karma, it must follow that since then we have passed through many very disagreeable and painful lives, resembling by analogy dreadful situations in the years between youth and maturity. No wonder, then, if for the time we have forgotten outwardly what we then learned.

But all these historical personages to whom I have referred were living in a dark cycle that affected Europe only. These cycles do not cover the whole of the human race, fortunately for it, but

run among the nations influenced for the allotted period, while other peoples remain untouched. Thus while Europe was in darkness, all India was full of men, kings and commoners alike, who possessed the true philosophy; for a different cycle was running there.

And such is the law as formulated by the best authorities. It is held that these cycles do not include the whole of mankind at any one time. In this paper I do not purpose to go into figures, for that requires a very careful examination of the deeds and works of numerous historical personages in universal history, so as to arrive by analysis at correct periods.

It is thought by many that the present is a time when preparation is being made by the most advanced of the "sacred tribe of heroes" for a new cycle in which the assistance of a greater number of progressed souls from other spheres may be gained for mankind. Indeed, in *Isis Unveiled* this is plainly stated.

Writing in 1878, Madame Blavatsky says in vol. I of *Isis*:

> Unless we mistake the signs, the day is approaching when the world will receive the proofs, that only ancient religions were in harmony with nature, and ancient science embraces all that can be known. Secrets long-kept may be revealed; books long-forgotten and arts long-time-lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? **An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin,** and the future pages of history may contain full proof that—
>
> "If ancestry can be in aught believed,
> Descending spirits have conversed with man,
> And told him secrets of the world unknown."

Now the way to get at the coming on of the period or close of a larger cycle without wandering in the mazes of figures, is to regard the history and present state of mankind as known.

Thus in the darker age of Europe we find India almost unknown and America wholly so. That was a period when cycles were operating apart from each other, for men were separated from and ignorant of each other. In these continents there were great and powerful nations ruling in both North and South America, but they were not in communication with Europe or India.

Now, however, China knows of and communicates with England and America, and even dark Africa has constant visitors from all civilized nations, and to some extent is affected by us. Doubtless in the greater number of towns in Africa the white man and his doings are more or less like fables, but we with larger knowledge know that those fables rest upon the *fact* of our explorations there.

Judging, then, from the appearances in the affairs of men, we can conclude that now some great cycle is either ending or beginning, and that a number of minor circles are approaching each other.

At the same time with these social or material cycles, there are corresponding ones on a higher plane. One is quite easy to trace. It is the influence of Eastern metaphysics upon the Western mind. This higher cycle has been revolving for many years among

the Orientals before we came within its power. Our falling under it is due to a physical cycle as a means. That one which is represented in the progress of trade, of science, of means for transportation. In this way the philosophical system of India and Tibet has begun to affect us, and no man can calculate its course.

Taking into account the spiritual cycles all as intimately connected with Karma and reincarnation, one would be compelled to conclude that this cycle will not be slow or weak. For, if we in Europe and America are the reincarnations of the ancients who formulated this philosophy, we must certainly be powerfully affected upon having it presented to our notice in this life. And as the very air is getting filled with theosophical ideas, and children are growing up every day, the conclusion is irresistible that as the new generation grows up it will be more familiar with theosophical terms and propositions than we were in our youths. For in every direction now, children are likely to hear Karma, Reincarnation, Buddhism, Theosophy, and all these ideas mentioned or discussed. In the course of twenty-five years, then, we shall find here in the United States a large and intelligent body of people believing once more in the very doctrines which they, perhaps ages ago, helped to define and promulgate.

Why not, then, call one of our present cycles the cycle of the Theosophical Society? It began in 1875, and, aided by other cycles then beginning to run, it has attained some force. Whether it will revolve for any greater length of time depends upon its earnest members. Members who enter it for the purpose of acquiring ideas merely for their own use will not assist. Mere members do not do the work, but sincere, earnest, active, unselfish members will keep this cycle always revolving. The wisdom of those who set it in motion becomes apparent when we begin to grasp somewhat the meaning of cyclic law. The Society could have remained a mere idea and might have been kept entirely away from outward expression in organization. Then, indeed, ideas similar to those prevalent in our Society might have been heard of. But how? Garbled, and presented only here and there, so that perhaps not for half a century later would they be concretely presented. A wise man, however, knows how to prepare for a tide of spiritual influence. But how could an every-day Russian or American know that 1875 was just the proper year in which to begin so as to be ready for the oncoming rush now fairly set in? To my mind the mere fact that we were organized with a definite platform in that year is strong evidence that the "heroic tribe of heroes" had a hand in our formation. Let us, then, not resist the cycle, nor, complaining of the task, sit down to rest. There is no time for rest. The weak, the despairing, and the doubting may have to wait, but men and women of action cannot stand still in the face of such an opportunity.

Arise, then, O Atlanteans, and repair the mischief done so long ago!

Roll on forevermore!"
"Roll on, O Wheel, roll on and conquer."

THE SIGNS OF THIS CYCLE

MEN of all nations for many years in all parts of the world have been expecting something they know not what, but of a grave nature, to happen in the affairs of the world. The dogmatic and literal Christians, following the vague prophecies of Daniel, look every few years for their millenium. This has not come, though predicted for almost every even year, and especially for such as 1000, 1500, 1600, 1700, 1800 and now for the year 2000. The red Indians also had their ghost dances not long ago in anticipation of their Messiah's coming.

The Theosophists too, arguing with the ancients and relying somewhat on the words of H. P. Blavatsky, have not been backward in respect to the signs of the times.

But the Theosophical notions about the matter are based on something more definite than a vague Jewish priest's vaticinations. We believe in cycles and in their sway over the affairs of men. The cyclic law, we think, has been enquired into and observations recorded by the ancients during many ages; and arguing from daily experience where cycles are seen to recur over and over again, believing also in Reincarnation as the absolute law of life, we feel somewhat sure of our ground.

This cycle is known as the dark one; in Sanscrit, Kali Yuga, or the black age. It is dark because spiritually is almost obscured by materiality and pure intellectualism. Revolving in the depth of material things and governed chiefly by the mind apart from spirit, its characteristic gain is physical and material progress, its distinguishing loss is in spirituality. In this sense it is the Kali Yuga. For the Theosophist in all ages has regarded loss of spirituality as equivalent to the state of death or darkness; and mere material progress in itself is not a sign of real advancement, but may have in it the elements for its own stoppage and destruction. Preeminently this age has all these characteristics in the Western civilizations. We have very great progress to note in conquests of nature, in mechanical arts, in the ability to pander to love of luxury, in immense advancements with wonderful precision and power in the weapons made for destroying life. But side by side with these we have wretchedness, squalor, discontent, and crime; very great wealth in the hands of the few, and very grinding poverty overcoming the many.

As intellectualism is the ruler over this progress in material things, we must next consider the common people, so called, who have escaped from the chains which bound them so long. They are not exempt from the general law, and hence, having been freed they feel more keenly the grinding of the

chains of circumstances, and therefore the next characteristic of the cycle—among human beings—is *unrest*. This was pointed out in the PATH in vol. 1, p. 57, April, 1886, in these words:

The second prophecy is nearer our day and may be interesting; it is based upon cyclic changes. This is a period of such a change, and we refer to the columns of the Sun (of the time when the famous brilliant sunsets were chronicled and discussed not long ago) for the same prognostications. * * * This glorious country, free as it is, will not long be calm; *unrest is the word for this cycle. The people will rise.* For what, who can tell? The statesman who can see for what the uprising will be might take measures to counteract. But all your measures cannot turn back the iron wheel of fate. And even the city of New York will not be able to point its finger at Cincinnati and St. Louis. Let those whose ears can hear the whispers and the noise of gathering clouds of the future take notice; let them read, if they know how, the physiognomy of the United States whereon the mighty hand of nature has traced the furrows to indicate the character of the moral storms that will pursue their course no matter what the legislation may be.

This was not long after the riots in Cincinnati, and New York was warned, as well as other places inferentially, that the disturbances in Ohio were not to be by any means the end. And now in 1892, just six years after our prophecy, three great States of the Union are in uproar, with the poor and the rich arrayed against each other, arms in hand. Pennsylvania at the works of a great factory almost in a civil war; New York calling her militia out to suppress disorder among workmen and to protect the property of corporations who have not taken a course to inspire their workers with love; and Tennessee sending military and volunteers to do battle with some thousands of armed miners who object to convicted lawbreakers being allowed to take the work and the wages away from the citizen. We are not dealing with the rights or the wrongs of either side in these struggles, but only referring to the facts. They are some of the moral signs of our cycle, and they go to prove the prognostications of the Theosophist about the moral, mental, and physical unrest. The earth herself has been showing signs of disturbance, with an island blown up in one place, long inactive volcanoes again erupting, earthquakes in unaccustomed places such as Wales and Cornwall. All these are signs. The cycle is closing, and everywhere unrest will prevail. As lands will disappear or be changed, so in like manner ideas will alter among men. And, as our civilization is based on force and devoid of a true philosophical basis, the newest race—in America—will more quickly than any other show the effect of false teachings and corrupted religion.

But out of anger and disturbance will arise a new and better time: yet not without the pain which accompanies every new birth.

(The foregoing article was first printed by Mr. Judge in *The Path* for October, 1892.)

SPIRITUALISM, OLD AND NEW

I AM a spirit myself, but in some respects different from those spoken of at modern *seances*. I have a body and a brain to work with, while they have not; I can prove and feel my identity as son of my father, while they are not able to do so; and, more important than all, I have my due proportion of experience in the trinity of body, soul, and spirit—or in material, intellectual, and universal nature—while they, being deprived of material nerves, sensory organs, brain, blood, and flesh, are confined to a plane of consciousness where they are devoid of those organs of action and sensation which are necessary if one is to come in contact with matter and nature, with human personal experience, or with the great resounding heart-strings of the man who is made in the image of the gods.

The Chinese books called *King*, the Fireworshippers' *Zend Avesta*, the Egyptian mysterious monuments and papyri, the grandly-moving Aryan books of India, the Greek religions, the Roman records, and the Christian scriptures new and old, speak of spiritualism, write of it, explain it, symbolize it. As we see it in the olden times it is grand and philosophical, scientific and religious; but today, in Europe and America, spiritualism is deadly commonplace, bent upon nothing, without a philosophy as confessed by its leaders, piled all round with facts of many years' collection, but wholly undigested, marred with fraud and a daily pouring forth of platitudes for wonder-seekers. It is a revolt from Christianity, and yet with nothing to replace an unjust heaven but an illogical and materialistic summer-land. In the olden times its seers and vestals neither touched money nor engaged in the vulgar strife of competition for private advancement and personal pleasure; in these modern times the mediums, left unprotected by their leaders, offer to sell the spirits and the spirit-land for a dollar or two to any customer. It is a trade for a living, and not the pursuit of the things of the spirit. Such are the differences. Is the case improperly stated?

The sort of spiritualism which now prevails in the West was well known in the older days, but it was called necromancy and existed under prohibition. The history of the Jewish King Saul, and especially the 28th chapter of 1st Samuel, show this to be so. Saul was a medium of the obsessed kind. His particular variety of devil required music to still him, music furnished by David, but even then he broke out sometimes, on one occasion flinging a javelin at the player, who barely missed instant death. And that mediums flourished is proven in the chapter of Samuel I mentioned: "And Saul had put away those who had *familiar spirits*, and the witches, out of the land," but he retained the higher spiritualism of the Urim and Thummim, of the High Priest, and of the inspired utterances of prophets who were men of austerity working without pay. Saul fell upon evil times, and needed ghostly counsel. He consulted Urim

and the prophets in vain. "And when Saul enquired of the Lord, the Lord answered him not, *neither by dreams, nor by Urim,* nor by the prophets."

So he asked his servants to seek him a woman who had a familiar spirit, and they mentioned one—who was not called a witch—living at Endor. It is to be noted that only a few verses above an account of Samuel's death and burial at Ramah is given; hence Samuel had not been long buried, and, as Thosophists know, his astral remains were probably not disintegrated. Saul, medium as he was, added fasting to his practise that day, and sought out the woman at Endor for the purpose of calling up the shade of Samuel. When the materialized astral form of the recently-deceased prophet arose, the woman was frightened and discovered the identity of Saul. Her clairvoyance was aroused, and, as she said, she "saw gods ascending from the earth." Here were two powerful mediums, one Saul and the other the woman. Hence the materialization of the spook was very strong. Saul had come full of the wish to see Samuel, and the strong combination brought on a necromatic evocation of the Shade, by which—reflecting through the clairvoyance of both mediums and drawing upon Saul's mind and recent history—the king was informed of his easily prognosticated defeat and death. Quite properly Moses had interdicted such *seances.* This one, repeating Saul's fears and indecision, weakened further his judgment, his conscience, and his resolution, precipitated his defeat, finished his reign. That the shade was merely Samuel's astral remains is very plain from its petulant inquiry as to why Saul had disquieted it to bring it up. The whole story is an ancient description of what happens every month in America among our modern necromancers and worshippers of the dead. When Moses wrote his Codes, the "voice of Bath-Col"—modern, *independent voice,* as well as many other mediumistic practises, prevailed, and those who could evoke the shades of the dead or give any advice from *familiars* were so well known to the people that the law-giver framed his oft-followed "thou shalt not suffer a witch to live," which his religious descendants obeyed to the letter in Salem, Mass., in England, in Scotland, many centuries after. In the temple erected in the wilderness, as also in the permanent structure attributed to Solomon at Jerusalem, there was the Holy of Holies where the chief medium—the High Priest ringing the bells around his robe—communed with the controlling spirit who spoke from between the wings of the Cherubim. And in the Talmudic stories the Jews relate how Jesus obtained and kept the incommunicable name, although he was roared at by the animated statues that guarded the portal. All through the Old Testament the various prophets appear as inspirational mediums. One falls down in the night and the Lord, or spirit, speaks to him; another fasts for forty days, and then his controlling angel touches his lips with fire from the altar; Ezekiel himself hears the rushing of waters and roaring of wheels while his inspired ideas are coming into his amazed brain. All these duplicate our modern styles, except

the necromancers—took money for what they saw and did. That constituted the difference between a prophet, or one with a god, and a contemned necromancer. Could it be possible that the ancients made these distinctions, permitting the one and condemning the other, without any knowledge or good reason for such a course?

The great oracles of Greece and other places had their vestals. These were mediums through whom the "controls," as Spiritualists would say, made answer to the questions put. It is true that money and gifts were poured into the establishments, but the officiating vestals were not in the world; they received no money and could not fix a fee; they accumulated no property; they were unfettered by ambitions and petty daily strifes; but their lives were given up to the highest spiritual thought the times permitted, and they were selected for their purity. And, still more, the Oracle could not be compelled by either money or gifts. If it spoke, well and good; if it remained silent, the questioner went sorrowfully and humbly away. There was no expressed or hidden demand for the worth of the money. In fact, very often, after the Oracle had spoken and a large gift had been made, another utterance directed the entire gift to be given back.

This is another difference between the old and new spiritualism, as shown in the attitude of the attendant upon mediums. Ask any of the latter and you will find how strong is the demand for a compensating return for the money paid beforehand for the privilege of a sitting. It presses on the unfortunate creature who offers to be a channel between this plane and the next one. If no results are obtained, as must often be the case, the seeker is dissatisfied and the medium hastens to offer another sitting, somewhat on the principle of the quacks who promise to return the fee if there is no cure of the disease.

Turning to India, living yet although once, without doubt, contemporary with the Egyptians from whom the Jews obtained their magic, necromancy, and spiritualism, we have the advantage of studying a living record. The Hindus always had spiritualism among them. They have it yet, so that there is both old and new. They made and still make the same distinction between the higher sort and the modern necromantic perversion. Through ages of experience their people have discovered the facts and the dangers, the value of the higher and the injury flowing from the lower. It is very true that we have not much to learn from the simple lower classes who with oriental passivity cling to the customs and the ideas taught by their forefathers. But that very passivity brings up before us as in a gigantic camera the picture of a past that lives and breathes when the philosophy which is the foundation of the present beliefs is studied.

Women there, just as here, often become obsessed. "Controlled" would be the word with our spiritualistic friends. But they do not hail with joy this *post-mortem* appearance of immediate or

remote ancestor. They abhor it. They run to the priest, or pursue a prescription physical or psychical, for exercising the obsessor. They call it a bhuta, which with the vulgar means "devil," but among the educated class means "elemental remains." They neither fail to admit the fact and the connection of the obsession with the deceased, nor fall into the other error or supposing it to be the conscious, intelligent, and immortal centre of the one who had died. Just as the ancient philosophy universally taught, so they assert that this spook is a portion of the psychic clothing the departed soul once wore, and the thing is as much to be respected as any old suit of clothes a man had discarded. But as it belongs to the psychic realm and has a capability of waking up the lower elements in man's being as well as mere mechanical hidden forces of nature, and is devoid of soul and conscience, it is hence called a devil, or rather, the word *elementary* has acquired with them the significance of devil from the harm which follows in the wake of its appearance.

In following papers I will carry the enquiry into present spiritualistic phenomena, their dangers, their use and abuse, as well as reviewing the ancient higher spiritualism and the possibility of its revival.

Some of the commands of Moses—speaking for Jehovah—given to the Jews on the subject of spiritualism are not without interest. As they enter into no description of the various phases included in the regulations, it is certain that the whole subject was then so familiar it could be understood as soon as referred to without any explanation. And if Moses and his people ever were really in Egypt in bondage, or as inhabitants of the land of Goshen, they could not have been there without learning many of the spiritualistic and necromantic practices of the Egyptians. In Exodus, Chap. 22, V. 18, he directs: "Thou shalt not suffer a witch to live." The witch spoken of was a different person from the others who had familiars and the like; they were not destroyed. But a witch must have been a malevolent practitioner of occult arts either for money or for mere malice. In Deuteronomy the law-giver, referring to the land the people were soon to occupy, said: "There shall not be found among you anyone a consulter with familiar spirits, or a wizard, or a necromancer." Hence these varities of occult practices are mentioned and prohibited. There is not much doubt that the very powerful spirit calling himself "Jehovah," issued these directions not only to protect the people in general, but also to preclude the possibility of any other equally powerful tribal God setting up communication with the Jews and perhaps creating confusion in the plans of Jehovah.

The "consulters with familiar spirits" were those who had in one way or another—either by training or by accident of birth—opened up intercourse with some powerful nature-spirits of either the fire or air element, from which information on various matters was obtainable. These elements are difficult to reach, they are sometimes friendly, at others unfriendly, to man. But they have a knowledge peculiar to themselves, and can use the inner senses

of man for the purpose of getting him answers beyond his power to acquire in the ordinary manner. This is done somewhat in the way the modern hypnotiser awakes the inner person, to some degree disengaged from the outer one, and shows that the hidden memory and perceptive powers have a much wider range than the healthy person usually exhibits. These familiar spirits were well known to the ancients, and Moses speaks of them so simply that it is very evident it was a matter of history at that period and not a new development. The same kind of "familiar" is also mentioned in the Acts of the Apostles.* Paul and his companions came to Macedonia—if the confused statements as to places are to be relied on—and there "It came to pass as we went to prayer a certain damsel *possessed with a spirit of divination* met us, which brought her Masters much gain by soothsaying." Paul drove the possessing spirit out of the woman, thus depriving her masters of gain and probably herself of support. This was not a mere case of ordinary mediumship where the astral garments of some departed soul had possession of the girl, but was a genuine elemental of the divining kind which Paul could drive out because of the power of his human will.

The "familiar" is not our higher nature giving us useful information, but is always an entity existing outside of and not belonging to the human plane. They are known of today in the East, and communication with them is regarded there as dangerous. This danger arises from the fact that "familiar spirits" are devoid of conscience, being of a kingdom in nature which is yet below the human stage and therefore not having Manas and the spiritual principle. They act automatically, yet by the uniting to them of the reason and other powers of the person whom they afflict there is a semblance of reason, judgment, and intelligence. But this appearance of those qualities is equally present in the modern phonograph, which is certainly devoid of them in fact. Being of such a nature, it is natural that the influence exerted by them upon the human being is directed only to our lower nature to the exclusion of the higher, and thus in time the moral qualities are paralyzed. Other results ensue in certain cases where what might be styled "astral dynamite" is liberated through the disturbance in the human being's nature as well as in the other plane, and then destruction arrives for others as well as for the person who had engaged in this intercourse. For these reasons the wise all through the past have discouraged dealing with a familiar spirit.

The next class mentioned by Moses is the wizard, who was on a grade higher than the first and corresponding to the witch. The failure to mention wizards in the verse directing the death of a witch may mean that witches were more common than wizards, just as today the "voudoo women" are far more plentiful than "voudoo men."

The last spoken of, and called an abomination, is the necromancer. This one corresponds exactly to any modern spiritualist who calls upon the dead through a medium, thus galvanizing the

*Acts, Chap. 16.

astral corpse which ought to be left in quietness to dissipate altogether. Moses received his education in Egypt and Midian as a priest of the highest order. In those days that meant a great deal. It meant that he was fully acquainted with the true psychology of man and could see where any danger lurked for the dabbler in these matters. It is not of the slightest consequence whether there ever existed such a man as Moses; he may be a mere name, an imaginary person to whom these books are ascribed; but the regulations and prohibitions and occult lore included in what he did and said make up an ancient record of great value. When he prohibited necromancy he only followed the time-honored rules which vast experience of many nations before he was born had proved to be right. An ancient instance of necromancy was given in the first article from the history of King Saul.

I propose therefore to call what is now miscalled spiritualism by another name, and that is *necromancy*. This is the worship of the dead. It has put itself in the position of being so designated, and the title is neither an invention nor a perversion. The journals supported by those who practice it and the books written by some of its best advocates have declared year after year that the dead were present—as spirits—at *seances;* the mediums have said they were under the control of the dead white men and women, long dead red Indians, or babies, as the case might be; and at the time when materializing *seances* were common the ancient dead or the newly dead have been made to appear, as in the case of Samuel to Saul, before the eyes of the sitters, and then, as the latter looked on in astonishment, the apparition has faded from sight. Nor has this been confined to the ordinary unscientific masses. Men of science have practiced it. Prof. Crookes certified that in his presence the "Katie King spook" materialized so strongly as to give as much evidence of density of flesh and weight of body as any living person. It is therefore necromancy pure and simple, and the next question to be determined is whether, as said by Moses, it is an abomination. If it leads to nought but good; if it proves itself to be communication with spirit—the word being used in its highest sense; if it gives no evidence of a debasing effect; if it brings from the world of spirit where the spiritualist declares all knowledge exists, that which is for the enlargement of human knowledge and advancement of civilization; if it has added to our information about the complex nature of man as a psychological being; if it has given either a new code of ethics or a substantial, logical, and scientific basis for the ethics declared by Buddha and Jesus, then it is not an abomination, although still necromancy.

For forty years or more in Europe and America there has been a distinct cultivation of this necromancy, a time long enough to show good intellectual results by any two men in other departments. What does the history of these years give us? It presents only a morbid sort of wonder-seeking and a barren waste of undigested phenomena, the latter as unexplained today by "spirits" or spiritual-

ists as they were when they took place. Such is the general statement of the outcome of those forty years. Before going further into the subject as outlined above, I will close this paper by referring to a first prime defect of the modern necromancy, the defect and taint of money-getting on the part of mediums and those who consult with them.

There was formed not ten years ago in Chicago and New York a syndicate to work some silver mines under the advice of the "spirits." A medium in each city was consulted and paid a pittance for the sittings. The controlling spook directed the investments and many of the operations. Shares were issued, sold, and bought. The familiar result of the enterprise coming to nought but loss for the investors has here no great bearing, though under another head it is important. But before the concluding crash there was a certain amount made by sales and purchases. Very little was paid to the poor medium, and it is to be doubted if any more than the regular price per day would have been paid, even had the golden promises of the "spirits" been fully realized. All this has been repeated dozens of times in other instances.

There have been a few isolated cases of a so-called medium's giving in relation to business a long course of directions which came to a successful conclusion. One of these related to operations in the stock market in New York. But they were all cases of "consulting a familiar," and not at all the same as the work of an ordinary medium. If they were the same as the latter, then we should expect to find such successes common, whereas the opposite is the fact in the history of mediums. The extent to which even at this day mediumship is devoted to giving assumed rise and fall of railroad stocks and the grain market in New York and Chicago at the request of brokers in those cities would surprise those who think they are well acquainted with these gentlemen.

This is the great curse of the American cult called spiritualistic, and until it is wholly removed, no matter at what individual cost, we shall not see the advent of the true spiritualism. St. Paul was right when he dispossessed the girl in Macedonia of her familiar, even if thereby she lost her employment and her masters their gains. If spiritualists will not eliminate the money element from their investigations, it would be well if some Saint Paul should arise and with one wave of his hand deprive all public mediums in the land of the power to see visions, hear from dead or living, or otherwise pursue their practises. The small amount of individual suffering which might ensue would be more than compensated for by the wide immediate as well as future benefit.

AN EMBODIED SPIRIT.

(The foregoing was first printed by Mr. Judge in *The Path* for August and October, 1892.)

Desire nothing. Chafe not at Karma, nor at Nature's changeless laws. But struggle only with the personal, the transitory, the evanescent, and the perishable. —*The Voice of the Silence.*

MESMERISM AND THE HIGHER SELF

RECENTLY a book on the subject of the "Rationale of Mesmerism," having been published in London, written by Mr. A. P. Sinnett, I read in it some astounding statements about the relation of the higher self to Mesmerism. He says that it is the higher self that acts in the case of those mesmerized subjects who show clairvoyance, clairaudience, and the like, of a high order. That is to say, the views expressed amount to the doctrine that pure spirit, which the Higher Self is, can be acted on and affected by the gross physical power of mesmerism. This idea seems to be quite contrary to all that we have read in Theosophical literature on the philosophy of man and his complex nature. For if there is anything clearly stated in that, it is that the higher self cannot be affected in this manner. It is a part of the supreme spirit, and as such cannot be made to go and come at the beck of a mesmerizer.

It is a well known fact that the more gross and physical the operator, the stronger is his influence, and the easier he finds it to plunge his subject into the trance state. Seldom do we find the very delicate, the nervous, or the highly spiritualized able to overcome the senses of another by these means. For when we have thus spiritualized our bodies, the means by which we can affect others and make them do what we wish are such as pertain to a finer plane of matter than the one with which mesmerism deals, and the particular instruments used are of an order that must not be described in these pages, since they are secret in their nature and must not be given out too soon. They can be discovered by those who look the proper way, and have been given out by way of hint many a time in the past decade, but discretion is to be observed. And even these means, fine and subtle as they are, do not act on the higher self, but upon exactly the same parts of our inner nature as those reached by ordinary mesmerism. Not only does the whole of our philosophy sustain the contention that the higher self is not acted on, but we have also the eminent writer H. P. Blavatsky saying that the human spirit—and that is the higher self—cannot be influenced by any man.

Mesmeric force is purely material, although of a finer sort of materiality than gas. It is secreted by the physical body in conjunction with the astral man within, and has not a particle of spirituality about it further than that spirit is immanent in the whole universe. And when it is brought to bear on the willing or unwilling subject, the portion of the nature of the latter which is waked up, or rather separated from the rest, is the astral man.

Probably the reason why Mr. Sinnett and others make the mistake of confounding this with the higher self is that the utterances of the one entranced seem so far to transcend the limits

of ordinary waking consciousness. But this only makes the possible horizon of consciousness wider; it does not prove we are hearing direct from the spirit. The vast powers of memory are well known, and when we add to the worldly estimate of its powers the knowledge of the ancient esoteric schools, we can see that the uncovering of the subconscious memories will give us much that a spiritualist might attribute to a denizen of the summerland. Thus in the famous case of the ignorant servant of the pastor who was in the habit of walking up and down in her hearing and repeating aloud verses from the Latin and the Greek, we know that when she fell sick with fever her constant repetition of those Latin and Greek verses was an act of the under memory which had caught and retained all, though she was, in her usual health, too ignorant to say one word in either of those languages. These illustrations can be multiplied a thousand fold from the records of clairvoyants of all sorts and conditions. When the barrier to the action of the subconscious memory is removed, whether by sickness, by training, by processes, or by natural change of the body, all the theretofore unperceived impressions come to the surface.

Clairvoyance and similar phenomena are explicable by the knowledge of the inner man, and, that being so, it is straining a point and degrading a great idea to say the higher self is involved. For the inner astral man has the real organs which partially function through the one we know. The real eye and ear are there. So what happens in mesmeric trance is that the outer eye and ear are paralyzed for the time, and the brain is made to report what is seen and heard by the inner senses.

These, it is well known, are not limited by time or space, and so give to the operator very wonderful things when viewed from the ordinary level of observation.

And at the same time it is well known to those who have experimented strictly on the lines laid down by the masters of occultism that the sight and hearing and ideation of the mesmerized subject are all deflected and altered by the opinions and thoughts of the operator. And this is especially the case with very sensitive subjects who have gone into the so-called *lucid* state. They are in a realm of which they know but little, and will give back to him who has put them into that state answers on such subjects as the inner constitution of man and nature which will be enlarged copies of what the operator himself has been thinking on the same subject, if he has thought definitely on them. From the tenor of parts of the book I mentioned, it seems clear that the ideas as to the higher self there expressed emanated from sensitives who have in fact merely enlarged and confirmed the views expressed by the author of that work some years ago in "Transactions of the London Lodge" on the subject of the higher self, as may be seen from reading the latter. A simple subject of the mesmeric influence, no matter how far in advance of other sensitives, is not by any means a *trained seer*, but in the opinion of the

esoteric schools is untrained, for training in this means a complete knowledge on the part of the seer of all the forces at work and of all the planes to which his or her consciousness gains entry. Hence one who merely goes into that condition by the force of the mesmeric fluid is a wanderer wholly unfit to guide any one. It is different in the case of the previously trained seer who uses the mesmeric fluid of another simply as an aid toward passing into that state. And the assertion can be made with confidence that there are no seers so trained in the Western world yet. Hence no operator can have the advantage of the services of such, but all investigators are compelled to trust to the reports from the state of trance made by men or women—chiefly women—who never went through the long preliminary training and discipline, not only physically but also mentally, that are absolute prerequisites to seeing correctly with the inner eyes. Of course I except from this the power to see facts and things that take place near and far. But that is only the use of inner sight and hearing; it is not the use of the inner understanding. But on this subject I should like to say a little more at some future time.

WILLIAM BREHON.

(The foregoing was first printed by Mr. Judge in *The Path* for May, 1892.)

ON THE LOOKOUT

The novelist who writes a theosophical story is not necessarily a Theosophist. To gratify the taste of the moment, to interest the omniverous public, is a trick of his trade. He studies the weather-vane of popular sentiment and trims his sail to the varying breeze with all the assiduity of the mariner at sea. But he is not necessarily a propagandist. It would be unsafe to argue that he has any convictions of his own. Indeed it is sometimes easy to see that he is no more than a caterer, and that he has "crammed" himself on Theosophy just as other writers will "cram" themselves on history or law.

We may suspect that Mr. W. P. Ryan, author of "Daisy Darley" (E. P. Dutton and Company, $1.35 net), belongs to this category. He has written a story of modern life in London, and his hero, Arthur Clandillon, is a Theosophist. Also a prig. Clandillon has evidently read the text books. He carries the Bhagavad Gita in his pocket. He talks learnedly of Manvantaras and of Pralayas, and he is willing to break his engagement with Miss Alice Considine because that interesting but irascible young lady is somewhat over-vehement in her attacks upon his heretical opinions, she being a Catholic. But it never seems to occur to Clandillon that the Theosophist must not only *know* something but that he must *be* something, an oversight, it may be said, that is not uncommon among some modern exponents of the philosophy. Like Lord Palmerston, who protested against any form of religion that sought to interfere with a man's private life, so Arthur Clandillon speculates to his heart's content upon mystic theories of the universe, but upon no account allows them to interfere with business. He makes a fairly good defense of reincarnation, but is nearly oblivious to its messages of altruism and duty. He can write in a masterly way on comparative religion without any application to himself of its central teaching of compassion. None the less we must be grateful for the small mercies, and as Mr. Ryan is an undeniably good story teller it may be

that his presentation of Theosophy will bear good fruit. And here by the way is an extract from his hero's conversation:

> We must not take the doctrine of re-embodiment as a thing apart, but in its natural connection with other doctrines of Eastern and Western, including Early Christian, teachers and seers. Especially must we take it in connection with the teaching on man's three-fold or even seven-fold nature, but essential divinity—"The Kingdom of Heaven is within you"—and that of responsibility and retribution: "As we sow we reap," in this life-state or another. And this latter is simply the law of cause and effect, ethical causation, the old Sanskrit Karma, retold in our time by some who do not fully understand it. In short, each of the temporal earth lives is a re-adjustment, and may be, and ought to be, a progression, till in due course we shall think and act and live wholly, not as corporal or semi-carnal entities, but as divine souls.

Elsewhere Clandillon says:—

> If Darwin and his followers—and most of their opponents—had really known and really understood the great ancient ideas of evolution, or emanation —following on involution—the west would have been saved much confusion and trouble; what they gave was fragmentary and partial. I will only say of the doctrine of re-embodiment—always in its due connection with the others—that it helps as none other can help to make myself and life intelligible and gives me infinite hope and zest in the human and cosmic drama.

There is much more of the same kind as well as some veiled and reverential references to H. P. Blavatsky. It might all be much better, and it might all be much worse. At least the story is an evidence that one very clever novelist believes that Theosophy is good "copy."

It would be premature to say that Dr. Thomas E. Reed has made a great discovery in his book "Sex: Its Origin and Determination," just published by the Rebman Company, New York. It contains a good deal that is true but that is not new, seeing that it is to be found in the "Secret Doctrine." It may also contain a good deal that is new but that is not true and for a determination of this point we shall have to wait for an examination of the evidence that is cited by the author in liberal quantities. To enunciate a principle is one thing; to apply it accurately is quite another, and Dr. Reed may be very much in error in the deductions that he makes in reference to sex and disease even when those deductions are based upon natural laws and basic principles first outlined thirty years ago by H. P. Blavatsky.

Dr. Reed seems to suppose that he is the originator of the theory that the lunar cycles have a profound bearing on gestation and disease. We may leave on one side his confident assertion that he has solved the mystery of pre-natal sex determination and of the cyclic course of disease and glance for a moment at the central theory upon which his conclusions are based. Briefly this is to the effect that a rhythm in vital energy was established in animal life when it was still in a water habitat and was subject to the ebb and flow of the tides. That rhythm still exists, and we may recognize a corresponding fluctuation in our vital processes, that is to say a sort of coming in and going out of the tide by which these vital processes are regulated. These periods are known to biological science as anabolic and catabolic, and it is these same periods that determine sex as well as the cyclic phenomena of disease. The physician in other words, must always calculate the state of the tides while making his diagnosis or planning his treatment.

Now it is evident that the lunar forces that regulate the ocean tides are just as active where there is no water as they are where water abounds. Tidal energies must be quite as real in the desert as by the seashore, and so far Dr. Reed is on safe ground. But why does he go back to some speculative period when all animal life had a water habitat in order to account for the continuing influence of the tides upon the human body? For the watery element is to be found all through nature, either as water in its common or gross form, or as vapor, or in that still more subtle state which plays so large a part in the astral nature of man. And wherever the watery element is to be found in any of its many forms or conditions there we must expect also to find a tidal influence that is dependent upon lunar attractions. Every drop of blood must respond to it. The watery element, however subtle its form, must have its ebb and flow

like the tides upon the shore. Why then go back to more or less hypothetical periods when water was the only home of animal life?

Dr. Reed would do well to acquaint himself with what H. P. Blavatsky has to say upon this point. Indeed we may suspect that he has already done so. And H. P. Blavatsky's references to the influence of the moon upon human generation are many, and pointed, and emphatic. In the meantime we may congratulate ourselves that a physician of rank and repute has "discovered" one of those abstruse laws of nature first indicated by H. P. Blavatsky and at the time derided by the unanimous world of science as a revival of the superstition of the dark ages. The world, it seems, does move.

The International Medical Congress now in session in London has not much to offer to that variety of optimism that is said to be the last resort of the hopeless. In many of its departments and especially in that of mental diseases the record may be said to be one of failure and perplexity. Sir James Crichton Browne is reported as making the following statement:—

> In this country in 1859 the number of notified insane persons was 36,762, while on the first day of 1913 it was 138,377, an increase of 276.4 per cent, as compared with an increase of the population in the same period of only 87.5 per cent. There was also the disquieting fact that the increase had been going on while many of the best recognized etiological factors of insanity had been curtailed in their operation. There seemed to be no good reason why insanity should increase even in proportion to the increase in population in a vigorous and expanding race. The segregation of so large a number of the insane ought to have diminished the propagation of hereditary predisposition to insanity, while the diminished consumption of alcohol and the increased sobriety of the people ought to have been followed by a reduction in the number of those forms of insanity of which alcohol was a principal cause, just as it had been followed by a reduction of cases of delirium tremens.

There is a certain plaintive note discernible in the remarks of the learned physician. Evidently there is something amiss with the "best recognized etiological factors of insanity." Nature has been so inconsiderate as to go busily on with her manufacture of lunatics in spite of scientific efforts that "ought to have diminished" the evil. Is it possible that there can be anything wrong with science? Or shall we adopt the more pleasant hypothesis that nature herself has been strangely derelict in the obeisances that she ought to pay to materialistic research. However that may be it is evident enough that science has done her best with her segregations, isolations and treatments and that she has failed. In the absence of any way to compel nature to alter her methods it would seem that science may have to alter hers.

Now we should like to ask a question of Dr. Crichton Browne, and with all due recognition of his attainments and his ability. Is it or is it not a fact that an almost invariable accompaniment of insanity is a sort of supreme selfishness, and that the first sign of recovery is a dawning interest in others? If that is so—and we may assume that it can hardly be contradicted—may we not assume that there is a connection between selfishness and insanity and that they stand related as cause and effect? If that theory should be considered as too extreme may we not at least say that selfishness is a predisposing cause of insanity and consequently that its prevention or cure may be effected by unselfishness or by attention to the interests of others? The inference seems to be justified by the facts. We may ask further what medical science proposes to do in the matter since its theories of heredity and its policies of segregation seem alike to have fallen to the ground.

"There is the city of Brahman—the body—and in it the palace, the small lotus of the heart, and in it that small ether. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of the Self here in the world, and whatever has been or will be, all that is contained within it." —*Chandogya Upanishad.*